A SHORT

EXPLANATION

OF THE

END AND DESIGN

OF THE

LORD'S SUPPER.

WITH SUITABLE

Meditations *and* Prayers,

AND A

PREFACE

Recommending a due Attendance on that ſacred Inſtitution.

To which is added a

POSTSCRIPT

Concerning SELF-EXAMINATION, with a few FORMS of PRAYER for the Uſe of thoſe who need or deſire ſuch Helps.

LUKE xxii. 19. *This do in Remembrance of me.*

LAM. iii. 40. *Let us ſearch and try our Ways, and turn again to the Lord.*

1 THES. v. 17, 18. *Pray without ceaſing; in every Thing give Thanks, for this is the Will of God concerning you in Chriſt Jeſus.*

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PREFACE.

THE Lord's Supper, according to the accounts which we have of it in the New Teſtament, ſeems to be a very plain and intelligible inſtitution; and yet the principal deſign of it is greatly miſunderſtood by many; and hence it is that while ſome attend upon it, and partake of it, with diffidence and terror; and ſome make a ſuperſtitious uſe of it; and ſome come to it only, or chiefly, with political views, and from worldly conſiderations; others abſtain from it altogether, either from miſtaken notions of the nature and deſign of it; or from a contempt of all poſitive inſtitutions whatſoever.

But if the wiſe end for which it was inſtituted by our Saviour, were rightly underſtood, duly conſidered, and carefully attended to, chriſtians would come to it more frequently, and partake of it in another manner than they commonly do; it would neither be undervalued as an uſe-

leſs ceremony, nor overvalued, or have an undue ſtreſs laid upon it, as if it were the great law of the goſpel, nor would it be turned into an engine of ſtate, and made uſe of as a qualification for civil and military offices. *

It

* A ſerious good chriſtian will, no doubt, receive the communion in a devout religious manner, and with ſuitable affections, whatever be the occaſion of his receiving it; and we have ſhewed in the following tract, p. 31. in a note at the bottom, how a perſon receiving the communion in obedience to the *Teſt Act* may employ his thoughts, ſo as to make a good uſe of a law which has a bad tendency; but ſurely a good chriſtian would not chuſe to partake of this ordinance in ſuch circumſtances, and under ſuch appearances, if it could be avoided: and though (to uſe the words of the Author of the *Monthly Review* for *December* 1754, page 436.) 'The *Teſt Act* does not forbid our receiving the ſacrament for the ends for which it was originally inſtituted, yet it mixes with them other and very improper views, by which the ſincerity of the receiver is greatly endangered; and conſequently the act itſelf is chargeable with the abuſes occaſioned by it.' A good man (as was juſt now obſerved) will receive the communion in a religious manner, and with a view to the ends for which it was appointed by our Saviour even when he is doing it in compliance with an human law, and it is hoped there are many who do ſo, yet it were to be wiſhed there were no ſuch human law among us; which lays good men under the neceſſity

It is juſtly obſerved as a peculiar excellency of the chriſtian religion, that it is entirely a reaſonable ſervice; its doctrines are highly rational and conſiſtent; and uſeful to ſupport the cauſe of righteouſneſs, and encourage the practice of holineſs and virtue in the world. Its laws and inſtitutions are, moſt of them, the very laws of reaſon and nature, as to thoſe which are merely of poſitive inſtitution, as they are but very few, ſo they are free from all appearance of ſuperſtition, well fitted to anſwer very good

ſity of partaking of that ordinance in circumſtances that have but a bad appearance, and leads others, who have no ſerious ſenſe of religion, or perhaps do not ſo much as believe the goſpel, to receive it in a unworthy manner; to receive it with reluctancy, and againſt their will; ſo that with ſuch it is a matter of conſtraint, compulſion, and neceſſity, and not of choice, or from a willing mind, which quite deſtroys the religion of the action: not to mention that ſome are thereby compelled, and driven, as it were, to the Lord's table, and the church obliged to receive them, who for their vicious and immoral lives, ought to be excluded from it, as a reproach to the ſociety, and unworthy of the tokens of chriſtian fellowſhip. So that the ſecond and third rubricks, prefixed to the communion office in the liturgy, ſeem to be in effect repealed, at leaſt to be rendered uſeleſs, by the *Teſt Act:* and an important branch of chriſtian diſcipline taken quite away.

ends, and not in the leaſt burthenſome, nor attended with any difficulty in the performance of them: they are only baptiſm and the Lord's Supper, by the firſt of which we are initiated into the chriſtian religion, and received into the chriſtian church; which being once done, it is not repeated; and by the other, we do from time to time make a public, thankful commemoration of the ſufferings and death of Chriſt, and declare that we are his diſciples, and reſolve to continue in the profeſſion of his religion, in the obedience of his laws, and in the communion of his church all the days of our lives.

Now that the Lord's Supper is a very reaſonable inſtitution will eaſily appear to any one who will conſider. 1. That the ends for which it was appointed, (which have been juſt now hinted, and are more particularly mentioned in the following treatiſe) are very good and have a tendency to preſerve a ſenſe of religion upon the mind, and cheriſh good affections in the heart. 2. That the matter made uſe of in this ordinance, (viz. bread and wine) is very ſignificant of what it is intended to repreſent. And 3. That

3. That the whole action having been performed from the firſt ages of chriſtianity, is a ſtanding evidence of the fact, that Jeſus Chriſt was crucified, as the ſcripture relates; even as the obſervation of the firſt day of the week by chriſtians for public religious aſſemblies, is a ſtanding evidence of his reſurrection from the dead, and of the miraculous deſcent of the Holy Ghoſt upon his apoſtles fifty days after, both which happened on the fifth day of the week.

It may well be thought ſtrange then that ſo many profeſſed chriſtians, ſhould ſo ſeldom attend upon the inſtitution, and ſome live on in the conſtant neglect of it: people are wonderfully apt to run into extremes; ſo it is with many with reference to this ordinance. Some there are who lay undue ſtreſs upon their obſervance of it, and place too much of their religion in it; others again there are who ſlight and undervalue it: theſe are two extremes, and we ſhould carefully endeavour to avoid both of them, and wiſely chuſe the middle way, that is to obſerve and perform the duty, becauſe Chriſt our Lord and Maſter has required us to do ſo; and yet not lay an undue

ſtreſs upon it, becauſe it is but an inſtrumental duty, and ſubordinate to others, which are of an higher and more excellent nature.

Let us then guard againſt the one extreme of laying too great a ſtreſs on our obſervance of this inſtitution, both becauſe it is but an inſtitution merely poſitive, and therefore not to be laid in the balance with the laws of reaſon and nature, which are of an unchangeable obligation, and in which the very eſſence and life of religion doth conſiſt: and likewiſe, becauſe it is but an external means in order to a farther and higher end, namely, to help to keep alive a ſenſe of religion in the minds of men: and therefore, the end, which is real vital religion, muſt undoubtedly be of greater importance than that which is only an eternal help or means to promote and cheriſh the practice of it: now to place religion in the obſervance of the means without regarding the end; or to lay a greater ſtreſs upon the means than upon the end; or to ſubſtitute the one in place of the other, is to invert the order of things, and is in truth a remarkable inſtance

inſtance of ſuperſtition and of dangerous conſequence to the ſouls of men.

And yet let us not under pretence of avoiding the extreme of ſurperſtition with reſpect to this ordinance, run into the contrary extreme of living in the habitual neglect of it, or attending upon it but very rarely: the weighty and moſt important duties of religion ought, no doubt, to have the chief place in our eſteem, and we ſhould be moſt careful to obſerve them, and zealous in the practice of them, yet thoſe which in compariſon with the others, are of leſſer moment, are not to be left undone, much leſs deſpiſed; for they are uſeful in their place, otherwiſe they would not have been required at our hands; it is the will of God we ſhould obſerve them, and we are not to undervalue or neglect the leaſt of his commandments. And ſince this rite is really a divine appointment, being expreſly inſtituted by our Saviour himſelf, which is a ſufficient obligation on all who believe in him, though there were nothing elſe to be ſaid for it; and ſince moreover it appears to be a wiſe and reaſonable inſtitution, and fitted to anſwer very wiſe and good

ends, it ought not to be diſpiſed or neglected, or ſuffered to fall into diſuſe, which would certainly be the conſequence, if all chriſtians ſhould do, as too many of them do, that is, turn their backs upon it and forſake it, as if they were aſhamed to make ſuch a public and ſolemn acknowledgment of believing in a crucified Saviour, or did not like the terms of ſalvation, which he hath publiſhed in the name of God, and ſealed with his blood, and therefore will not conſent to them, nor ſubmit to his government and laws: let not any of us, who profeſs to believe the chriſtian religion, treat a chriſtian inſtitution in this manner, but let us devoutly attend upon it as often as we have opportunity, for thus it *becomes us*, after the example of our bleſſed maſter, *to fulfil all righteouſneſs*.

The command of our Saviour in this caſe is ſo very plain, the reaſonableneſs and uſefulneſs of the inſtitution is ſo obvious, and the obſervance of it is ſo eaſy, that I have often wondered how it comes to paſs, that among the profeſſed diſciples of Chriſt there are ſo many to be found in all churches, who turn their backs upon this ordinance, and that not only

only of ſuch whoſe lives and practices are vicious and immoral (for there is nothing ſtrange in their abſtaining, and indeed they ought not to be admitted, if they would offer themſelves, without ſome apparent fruits of repentance) but even of thoſe whoſe converſations are in the main, agreeable to the goſpel, who ſeem to have the fear of God before their eyes, and a ſenſe of religion in their minds, and who live in the habitual practice of holineſs and virtue; how ſuch perſons do ſatisfy their own conſciences in the conſtant omiſſions of a duty ſo plainly and expreſly commanded, they know beſt themſelves; but ſure I am it is a culpable omiſſion, and a defect in their character, though I am willing to hope that it does not proceed from a contempt of the inſtitution, or want of love and reſpect to him who appointed it; but is occaſioned, I preſume, either from ſome miſtaken notions they have imbibed of the nature of the Lord's Supper, of the preparation requiſite in order to the due partaking of it, the difficulty of receiving it as they ought to do, and the danger of performing it unworthily; or from an exceſs of modeſty in their opinion of them-

themſelves, as if they were not worthy, and would not be acceptable gueſts at the Lord's table.

But ſuch ſhould conſider, that it is much better to endeavour to obſerve a plain inſtitution of our Lord, although they may not perhaps perform it ſo well as they would deſire, than to omit it altogether, and for fear of coming ſhort in the performance of it, never perform it at all. If this way of reaſoning were applied to prayer, it would lead them to lay aſide that duty alſo, and indeed all the duties of religious worſhip, for who in this imperfect ſtate can pretend to perform any of them without ſome mixture of imperfections of failings?

It concerns ſuch perſons to conſider likewiſe whether in this their abſtaining from the Lord's Supper they do not act an inconſiſtent part, and contrary to the judgment of their own minds, which is certainly the caſe, if they believe the Lord's Supper to be an inſtitution of Chriſt, as we preſume they do: the quakers indeed, who deny that this ordinance was inſtituted with a deſign to be of perpetual continuance in the church, act agreeably to their principles in

in not partaking of it, nor uſing it in their churches: in this principle of theirs we think them to be miſtaken, and we all blame them for entertaining it; but pray, are not thoſe among ourſelves, as much, or more, to be blamed, who, while they believe the divine appointment of this inſtitution, do yet nevertheleſs abſtain from it altogether, or but very ſeldom join in it?

As to thoſe, if there be any ſuch among us, who ſlight and undervalue it as a mean contemptible ceremony, fit only for the vulgar; or people of week and ſuperſtitious minds, and upon that account diſdain to join in the celebration of it, and live in the conſtant and wilful omiſſion of it; to ſuch we ſhall only ſay, that this rite is ſo expreſly appointed by Jeſus Chriſt, the founder of our religion; and it is, if ſeriouſly performed, ſuch an apt and fit means to ſtrengthen our faith, to ſupport our hope, to excite our love and gratitude to God, and kind affections towards all our chriſtian brethren, and to engage our hearts to the love, imitation, and obedience of our bleſſed redeemer, and a ſincere conſent to the terms of his goſpel, and compliance with the great

deſign of it; that I ſee not how any one who believes Jeſus Chriſt to have been a teacher ſent from God, and to have ſpoken and taught in his name; and who doth acknowledge him as his Lord and Maſter, his Lawgiver, Saviour and Judge, can refuſe to obſerve this inſtitution: how can a man call himſelf a diſciple of Chriſt, and a ſubject of his kingdom, and yet live in the habitual neglect of a religious rite inſtituted by him for wiſe and good ends, to be obſerved by his diſciples to the end of the world, as plainly as can be expreſſed by words? this looks too like a contempt of the wiſdom of our Saviour, as if any of his inſtitutions were uſeleſs and frivolous, and not fit or worthy to be obſerved by wiſe men, but calculated only for the weak and ſuperſtitious; but let ſuch men think or talk as they will, it is evident from our Lord's whole conduct, while he converſed among men, *that he knew what was in man*, he knew human nature better than any of us, and what was fit to work upon their affections, and conſequently what rites or poſitive inſtitutions were proper to be appointed in order to preſerve a ſuitable ſenſe of his religion in the minds

minds of his diſciples. Let us take heed then that we deſpiſe not any of our Saviour's command's, by a wilful neglect and habitual omiſſion of any thing he hath required of us, for he hath ſaid himſelf in Luke x. 16. *He that deſpiſeth me, deſpiſeth him that ſent me.*

And now may God incline the hearts of all chriſtians to *walk in all the commandments and ordinances of the Lord, blameleſs,* and give us grace to perform them in an acceptable manner, and ſuitably to the ends for which they were ſeverally appointed, that in the uſe of theſe outward means, we may be daily growing in goodneſs and virtue, and conſtantly going on to all moral and ſpiritual perfection, till it be conſummated in glory, through Jeſus Chriſt the great *captain of our ſalvation, who hath loved us, and waſhed us in his blood, from our ſins; and made us kings and prieſts to God even his Father.* To whom be glory for ever. *Amen.*

A SHORT

A SHORT

EXPLANATION

OF THE

END and DESIGN

OF THE

LORD'S SUPPER, &c.

THIS ordinance, which is commonly called the Lord's Supper, or the Holy Communion, and ſometimes the Euchariſt, is not an invention of men, or a ceremony deviſed by chriſtians out of their own heads, or inſtituted by the clergy of their own authority: but is an expreſs inſtitution and command of our Lord himſelf, who hath appointed it to be obſerved and celebrated, in a devout and religious manner,

ner, by all his diſciples, to the end of the world.

This is abundantly evident from the hiſtory of our Saviour's paſſion, as it is recorded in the goſpels of Matthew, Mark, and Luke; and from what the apoſtle Paul ſays to the church of Corinth, in the 11th chapter of his firſt epiſtle to them; where, reproving them for ſome abuſes they had been guilty of in the celebration of this ordinance, contrary to the deſign for which it was appointed, he acquaints them, that he had received it from the Lord as an inſtitution of his religion, which he was to teach as ſuitable to the churches he ſhould plant, to be obſerved by them, and by all the churches of Chriſt; till his ſecond coming; and he tells them that he had accordingly delivered it unto them as he had received it from the Lord; and then he proceeds to give them an account of its firſt inſtitution, and of the end and deſign for which it was appointed, and exhorts them to obſerve it for the future according to that, and not ſuffer it to be any longer perverted and abuſed as it had been among them of late.

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The action itſelf conſiſts in taking bread, giving thanks over it, breaking it, and eating of it; then in taking a cup into which wine had been poured, giving thanks over it, and drinking of it.

This is the external action: and the deſign of it as a religious right or ceremony, is to repreſent, ſhew forth, or make an open public commemoration of our Saviour's death, and the manner of it; the bread which is broken being a ſymbol or repreſentation of his body which was broken on the tree; and the wine, a ſymbol or repreſentation of his blood ſhed upon the croſs, for the remiſſion of the ſins of many; that is, for the confirmation of that covenant wherein God hath promiſed the remiſſion of ſins to all, whether Jews or Gentiles, who ſincerely embrace the goſpel of his Son, who truly repent of their ſins and forſake them, and carefully endeavour for the future to obey his holy laws, and improve themſelves daily in piety and virtue.

Whether the bread that is uſed in the celebration of this ordinance be leavened or unleavened; whether the wine be pure or mixed with water; whether the thankſgiving be uſed only once for all, or repeated

peated before the giving of the cup, which ſeems indeed to have been the practice at the beginning; whether this inſtitution be celebrated in the evening, or any other time of the day; whether faſting, or after a temperate meal; whether in an upper room, or in any other place; whether ſitting, or leaning, or ſtanding, or kneeling; theſe and the like circumſtances being no parts of the action itſelf, nor having any relation to, or connection with, the deſign of it, are matters of indifferency, and left to the liberty of chriſtians: there is nothing determined about them in the New Teſtament, and therefore none ſhould take upon them to make any fixed regulations or canons about ſuch matters; but in theſe or the like indifferent things, which are not neceſſary to be determined, every chriſtian ſhould be left to his own diſcretion; for the inſtitution may be duly and rightly adminiſtered, and chriſtians may partake of it worthily and acceptably, either in the one or the other of theſe ways that have been mentioned; yea even tho' in the ſame congregation, and at the ſame time, ſome ſhould receive it one way, and ſome another;

chriſ-

chriſtians ſhould not be ſuperſtitiouſly ſcrupulous about theſe little things; nor ſhould chriſtian churches take upon them to exerciſe authority in matters of this nature, which are not determined in the word of God, which do not belong to the action itſelf nor affect any of the ends and purpoſes for which it was appointed, and which are chiefly to be regarded in our celebration of it.

From the accounts we have of the inſtitution of this ordinance, both by the evangeliſts and the apoſtle Paul, we plainly ſee for what end it was appointed, and conſequently with what views, with what diſpoſitions and affections we ought to partake of it; for the efficacy of it, or the good to be obtained by the receiving of it, doth not depend upon the meer external action of eating and drinking; but upon the doing it with meditations and affections ſuitable to the deſign for which it was inſtituted.

Now the chief and principal end for which this rite was appointed by our Lord, was to be a ſtanding memorial of his ſufferings and death, and a ſolemn public commemoration of them with praiſe and thankſgiving: *This* (ſaith he) *is my body, which is broken for you*; as much

much as to ſay, this bread which is broken and diſtributed among you, is the ſymbol, or the ſign and repreſentation of my body crucified and broken for you; *Do this*, that is, *take it, and eat of it, in remembrance of me*, or for a commemoration of my love in dying for you. And of the cup he ſays, *This cup is the New Teſtament*, or, as it ſhould rather have been rendered, *the new covenant in my blood, ſhed for the remiſſion of the ſins of many, drink ye all of it; for as often as you eat this bread, and drink this cup, ye do ſhew forth*, or, *ſhew ye forth the Lord's death till he come*. The meaning is, the wine contained in this cup is the ſymbol, the ſign and repreſentation of my blood, ſhed for the confirmation of the new covenant, wherein the remiſſion of ſins is promiſed and aſſured to all, who, becoming my diſciples and members of my church, ſhall truly repent of their ſins and forſake them, and ſhall endeavour for the future to yield a ſincere obedience to the laws and precepts of my goſpel, and perſevere therein to the end: drink ye all of this cup in remembrance of me, for by this action of eating of this bread, and drinking of this cup,

cup, as the ſymbols and repreſentations of my body broken, and blood ſhed, ye do ſhew forth and publicly declare my death, and your own thankful remembrance of it; and it is my will you ſhould do ſo to the end of the world, even till I ſhall come again the ſecond time, without ſin, unto ſalvation, that is, not to offer myſelf as a ſacrifice for ſin a ſecond time, but to confer on all my ſincere and faithful followers, that ſalvation and happineſs which I have promiſed to them; which promiſe is ſealed with my blood, and farther confirmed by my reſurrection from the dead, and aſcenſion into the heavens. This ordinance then is a ſtanding and perpetual memorial, an open and public commemoration of the ſufferings and death of our Lord Jeſus Chriſt: and this is the firſt and principal end for which it was appointed.

But there is another, or rather two others, which naturally ariſe out of this firſt one, and are cloſely connected with it; and which are alſo pretty plainly taught as ſuch by the apoſtle Paul in 1 Cor. x. 16, 17. They are theſe, to wit, to be a token and teſtimony of our com-

communion and fellowſhip with Jeſus Chriſt, with all our chriſtian brethren; the apoſtle's words are theſe, *The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? the bread which we break, is it not the communion of the body of Chriſt? for, becauſe there is one bread, * we, being many, art one body, for we are all partakers of that one bread.* As if he had ſaid, The cup of thankſgiving, over which we give thanks, and of which we drink in the celebration of the Lord's Supper, is it not a token, a public teſtimony and declaration, of our communion and fellowſhip with the Lord Jeſus, whoſe blood was ſhed for the remiſſion of ſins? and the bread which we break, and eat of in that ordinance, is it not a token, a public teſtimony and declaration of our communion and fellowſhip with that bleſſed Lord whoſe body was broken for us upon the tree? is not this action which we perform in obedience to his command, a public and ſolemn acknowledgment of our religious regard to him, as our Saviour and Redeemer, our Lord, our Lawgiver, and our Judge; is it not an

* So this verſe would have been better rendered.

an open profeſſion in the face of the world that we are his diſciples and followers, that we embrace his doctrine and religion, and are not aſhamed of his goſpel; that we approve of, and agree to, the terms of that moſt gracious covenant which was ſealed with his blood, and ſincerely conſent to be governed by his laws? undoubtedly it is; and our partaking of this feaſt in memory of his death, is an open declaration and ſolemn teſtimony of all this.

And farther by our coming together into one place, to partake of this one bread, and drink of this one cup, as a religious commemoration of the death of Chriſt; we, all of us, who join in the celebration of this ordinance, tho' many in number, and dwelling perhaps, ſome of us in far diſtant places, do hereby declare that we are all one body, and acknowledge ourſelves, with all our chriſtian brethren wherever they dwell on the face of the earth, to be one ſociety or community, united to the one Lord by a lively faith and ſincere obedience, and to one another by the bond of a fervent charity and brotherly love; and ſo by the joint partaking of this or-

dinance we acknowledge ourſelves the fellow diſciples of Chriſt, the one Lord and Mediator, and the joint worſhippers of the one God and Father of all, the temples of the ſame holy ſpirit, and the heirs of the ſame heavenly inheritance.

We do not by this action profeſs our communion merely and only with that particular church or congregation with whom we are worſhipping at the time, or with that particular party or denomination of chriſtians with whom we are aſſociated, and ſtatedly join in worſhip; or with this or the other national church; but we acknowledge ourſelves to be in union and fellowſhip with all who make a credible profeſſion of chriſtianity, (that is, with all who profeſs the chriſtian religion, and do not contradict that profeſſion by the wickedneſs of their lives) and, that together with them, we are all one body, united under Chriſt, our common head; we are one religious community, one ſpiritual kingdom under the government of that one king whom God hath ſet over us, even Jeſus Chriſt his ſon, whom he hath made Lord of all, by whoſe laws we all profeſs to be ruled and governed, to whoſe authority

and

and dominion we are all ſubject, and to whom we are all of us accountable for our conduct.

Theſe now being the ends for which this ordinance was appointed, it becomes us, as often as we partake of it, to keep them in our minds, to fix our meditations upon them, and to exerciſe our affections, and form our purpoſes and reſolutions according to them: if we do ſo, it will be a means of ſtrengthing our faith and hope, of increaſing our love to God, our love to Jeſus Chriſt our bleſſed redeemer, and to all the ſaints and houſhold of God; and it will help us forward in the way of holineſs, and engage us the more effectually to a patient continuance in well doing, and to the conſtant and zealous practice of every thing that is truly pious, virtuous and good; in a word, it will diſpoſe us for farther uſefulneſs in this world, and to a greater progreſs in moral and ſpiritual perfection, and conſequently prepare and qualify us for higher degrees of happineſs in the world that is to come.

But if we attend upon this inſtitution of our religion in a careleſs unthinking manner, only as an empty ceremony, as

a manner of form and cuſtom; or to pleaſe men, and gain or preſerve a reputation of ſanctity; or, if we ſubſtitute our attendance upon it in the place of real righteouſneſs, and uſe it as a kind of commutation, and by way of atonement for ſome immoral practices, we are guilty of; or for any other baſe and ſiniſter end; we quite pervert it from the purpoſe for which it was appointed; *we eat and drink unworthily, not diſcerning the Lord's body*; we uſe it in effect as if it were a common meal, and are guilty of profaning a ſacred religious inſtitution of divine appointment.

When the apoſtle Paul in the place already quoted, (1 Cor. xi. 23, &c.) reproves the Corinthians for certain abuſes which had crept in among them in the adminiſtration of the Lord's Supper; in order to rectify theſe abuſes, he lays before them a plain and true account of the inſtitution itſelf, and of the end and deſign of it, as he had received it from the Lord, who had communicated the whole goſpel to him by revelation: after which he adds this advice, *But let a man examine himſelf, and ſo let him eat of* that *bread, and drink of* that *cup*. So our tranſlators

tranſlators have rendered the words, which would have been tranſlated in this manner, *But let a man prove himſelf*, and THUS, that is, according to what I have now told you is the deſign of this inſtitution, *thus let him eat of the bread, and drink of the cup*. As if he had ſaid, I have given you an account of this inſtitution as I received it from the Lord, and of the chief and principal end for which he appointed it, by that let every one examine and try himſelf, his temper of mind, his views and intentions, his carriage and conduct, and *thus*, according to the end and deſign of the inſtitution, as a memorial of the death of Chriſt, and a token of communion with him, and with the whole chriſtian church, *let him eat of the bread, and drink of the cup*.

There is no reaſon to ſuppoſe that the apoſtle by his direction intended to bind chriſtians to enter into a particular examination of the whole paſt courſe of their lives every time that they deſign to partake of the Lord's Supper, this indeed is an uſeful exerciſe, and very proper to be obſerved ſometimes, on ſome ſpecial occaſions, and for ſome perſons: but it

does not ſeem to be neceſſary for all chriſtians every time they may have an intention to join with their brethren in celebrating the memory of their Saviour's paſſion by this inſtitution; there is nothing in this diſcourſe of the apoſtle, or the occaſion upon which he gave theſe directions to the Corinthian church concerning the Lord's Supper, to lead us to underſtand his words in that ſenſe; nor is ſuch a particular examination neceſſary every time that a ſerious well diſpoſed chriſtian would chuſe to receive the communion; though it is proper here to be obſerved, that frequent ſelf-examination is a very uſeful and important duty, for it ſerves to ſhew us, or bring to mind, what is or has been amiſs, and needs to be corrected, in our temper or conduct; it helps us to know ourſelves, what manner of perſons we are, and what is our true and real character, and this will diſpoſe us to modeſty and humility; it will make us ſenſible what need we have of God's grace and forgiveneſs, and the aſſiſtance of his holy ſpirit; it will diſpoſe us alſo to the exerciſe of charity, forbearance, and forgiveneſs towards others; and give us occaſion of praiſe

praiſe and thankſgiving to God for his ſparing mercies, and his gracious promiſes of acceptance upon the moſt reaſonable and condeſcending terms: beſide many other advantages which cannot be mentioned or inſiſted on at preſent *.

But the examination which the apoſtle recommends, as previouſly neceſſary to the Lord's Supper, ſo far as may be judged from the context, ſeems to be this; that any chriſtian intending to go to the Lord's table, ſhould, in order to partake of that ordinance in a religious manner; and ſo as to profit by it, and not incur the guilt of profaning a ſacred and ſolemn inſtitution of religion appointed by Chriſt himſelf; he ſhould (I ſay) ſeriouſly conſider the end and deſign for which it was appointed, and reflect whether the temper of his mind, and frame of his ſpirit, be ſuch as is ſuitable to that end, and having, upon ſuch ſerious reflection, found that it is ſo; let him accordingly, with a view to that end, and with meditations and affections ſuitable to it, *eat of the bread, and drink of the cup.*

* See the diſcourſe on ſelf-examination at the end.

We ſhould therefore, before we go to the Lord's table, reflect a little, and think with ourſelves, what it is we are going about? what are we going to do? are we only going to eat and drink as at a common meal for the refreſhment and ſupport of our bodies? no, this is not the deſign of the inſtitution; we have houſes to eat and drink in for that end, and are not called to aſſemble together in the church for our common meals; but we are going to celebrate a religious rite appointed by our Lord Jeſus Chriſt, as a memorial of his dying love, and a public acknowledgment of our being his diſciples, who have communion and fellowſhip with him, and with all our chriſtian brethren, and who purpoſe, by the help of his grace, to pleaſe and obey him in all things, and to walk in his ways all the days of our lives.

It becomes us then to enquire again, whether we feel in our minds a juſt ſenſe of the advantages we enjoy by the goſpel revelation, and a thankful remembrance of what our bleſſed Saviour hath done and ſuffered for us, to deliver us from the power and dominion of ſin, and the miſeries conſequent upon it? whether

whether we do really approve of the terms of that covenant which he hath ſealed with his blood, and heartily conſent to them? and are truly willing to forſake all ſin, all impiety, all vice, wickedneſs and immorality, and to conform ourſelves in our hearts and lives to the laws of godlineſs, righteouſneſs, charity and ſobriety, as being moſt excellent in themſelves; and naturally conducive to promote the proper perfection and true happineſs of our nature? and whether we have a ſincere love to all our chriſtian brethren, and a communion in heart and affection with all the ſaints and houſhold of God? if this be truly and indeed the temper and diſpoſition of our minds, and the frame of our hearts towards God, towards Jeſus Chriſt his ſon, towards all our fellow chriſtians, and towards true religion, goodneſs, and virtue, we are ſuitably diſpoſed, and duly prepared to go to the Lord's table: let every one therefore try himſelf by this teſt, and having found in his heart to correſpond to it, let him, according to the ends for which this ſacred feaſt was appointed, and with a ſerious view to them, *eat of the bread,*

and drink of the cup; humbly hoping for God's bleſſing upon him in his religious attendance upon this ordinance; and for his favourable acceptance of him in this action, done in obedience to the command of his dying Lord, to ſhew forth his death till he come.

When a perſon has previous warning that the communion is to be adminiſtered in the church to which he belongs, it will be very proper to add to his daily private devotions, ſome addreſſes to his Maker, with a peculiar reference to that ordinance, ſome convenient time before; to which purpoſe he may uſe the following prayer extracted from the late reverend Mr. Henry Grove of Taunton, at any time before he goes to the communion, or ſome other to the ſame effect.

A PRAYER in private before the COMMUNION.

O Thou infinite and eternal majeſty; the holy, bleſſed and glorious God, the creator, preſerver, and governor of the whole world, and our kind and bountiful benefactor: I adore thee, as the

the only living and true God, the God and Father of our Lord Jeſus Chriſt, and in him the Father of mercies, and the God of all conſolation: vouchſafe, I beſeech thee, with an eye of favour and compaſſion to look upon thy ſinful creature now before thee, admiring and adoring thy diſtinguiſhing and moſt undeſerved goodneſs to the children of men, and to me in particular, which I acknowledge to have been ſuch as beyond meaſure to enhance and aggravate my offences againſt thy divine majeſty.

With what ſincerity, O Lord, thou deſireſt the converſion of ſinners, the proſperity of thy ſaints, and the happineſs of all who are upright in heart, thou haſt abundantly diſcovered in the incarnation and death of thy well beloved ſon, our moſt worthy mediator and advocate, Jeſus Chriſt the righteous; and in the rich variety of means which thou haſt kindly provided for the healing of the manifold diſorders, which, in the preſent imperfect ſtate of human nature, we are liable to, and for our continual progreſs towards perfection: as for all theſe I bleſs and praiſe thy goodneſs and wiſdom, ſo, in a particular man-

ner, for the inſtitution of the holy ſup per, which being enjoined by the authority of my bleſſed Saviour, and bearing his name, as it was appointed in honour of his memory, I deſire even to value and eſteem, as an uſeful means of preſerving and cheriſhing the ſpiritual life, and engaging the heart to a ſincere obedience to the laws of the goſpel, and a conſtant progreſs in all holineſs and virtue.

Being not only allowed, but invited, to attend this ſacred feaſt, I do joyfully accept the invitation, humbly truſting that through thy grace, I am in ſome meaſure meet to partake of it; and praying that what is farther wanting in order to my receiving with greater advantage and acceptance, may be graciouſly ſupplied by the aid of thy holy ſpirit.

O may I obtain the pardon of all my paſt offences through Jeſus Chriſt, and upon the terms of his goſpel, which I cannot but in my conſcience approve of, and to which I give my ſincere and hearty conſent: O may thy bleſſed ſpirit, whoſe aſſiſtance thou haſt promiſed to thoſe who aſk it, be always preſent with me,

to

to enlighten my mind, and ſactify my affections more and more; to ſtrengthen and ſecure me againſt the various temptations to which I am expoſed, and to lead me on in the paths of righteouſneſs: give me underſtanding in all thy precepts; and help me rightly to diſcern the meaning, and truly anſwer the ends of that holy ordinance for which I am preparing; and may love to God, and to mankind, and love to goodneſs and virtue, be the ruling principle in my heart, and give law to all my paſſions and affections, my words and actions.

Grant, O Lord, that I may approach thy holy table with a deep ſenſe of my own meanneſs, unworthineſs, and guilt, and with the moſt exalted apprehenſions of thy holineſs and mercy, both which thou haſt ſo wonderfully diſplayed in the method of our redemption by Jeſus Chriſt; that I may receive the memorials of his bloody paſſion, and of thy forgiving love through him, with a lively faith, an humble and well grounded hope, an unfeigned gratitude, and an unſpeakable joy; and may ſo feel the attractive influence his example, the efficacy of his death, and the power of his

his reſurrection, that my ſoul may be transformed into love, that it may be filled with kindneſs and charity to men, and with an ardent, but prudent zeal for the honour of God and religion; that I may more and more die to ſin, and live to righteouſneſs; that I may be able to tread on all the power of the enemy, to overcome all temptations, to deny myſelf, to deſpiſe the blandiſhments of the world, to have my converſation in heaven, and finally, after having loved, and followed, and ſerved my Saviour without ſeeing him, I may, according to his own prayer, be with him where he is, to behold his glory, and to join with all the heavenly inhabitants, in aſcribing bleſſing, and honour, and glory and power, unto him who ſitteth on the throne, and to the lamb, for ever and ever. *Amen.*

When you are engaged in the ſacred ſervice for which you have been preparing, and while you, and the reſt of the congregation, are partaking of the bread and wine, let your mind be employed in ſuitable meditations, accompanied with

with ſhort ejaculations of prayers and thankſgivings.

Now the proper ſubjects of your meditation at this time are, the ends for which this action was inſtituted and appointed, namely, to be a memorial, or a religious thankful commemoration of the ſufferings and death of our dear redeemer, and a token or teſtimony of our communion and fellowſhip with him, and with all our chriſtian brethren; an open public acknowledgment that we are his diſciples, who heartily conſent to the terms of acceptance laid down in his goſpel, and are truly willing to ſubmit to his juſt and gentle government, and to be ruled by his wiſe and righteous laws: let theſe ends regulate and lead your thoughts, and let every one ſay in his own mind, when he is *eating of the bread, and drinking of the cup*, and during the whole ſervice, thus, or to this effect.

As I am ſeriouſly convinced of the truth of the chriſtian revelation, and ſenſible of the great advantages I enjoy thereby in order to the attainment of true happineſs in the favour of God, and the perfection of my own nature;

ſo

ſo I believe in particular that Jeſus Chriſt came into the world, as a teacher ſent from God; and after he had fulfilled his miniſtry upon earth, and finiſhed the work which God ſent him to do, he gave himſelf up to the death for us all, to confirm the divine covenant with us, and reconcile us unto God. I now call to my remembrance all that he ſuffered from the hands of wicked and ungodly men, the injuries that were done to him, the unjuſt reproaches that were caſt upon him, the ungrateful and unworthy treatment that he met with, the cruel and ignominious death he was put to, tho' he was perfectly innocent and righteous; he was holy, harmleſs, undefiled, ſeparate from ſinners, and had gone about doing good both to the ſouls and bodies of men: I remember alſo, with what meekneſs and patience, what ſubmiſſion and reſignation to the will of God, what truſt and confidence in him; and with what conſtancy and firmneſs of mind, with what charity and forgiveneſs, he bore all the evils that were laid upon him, and all the inſults, abuſes, and injuries which he received from the hands of his ungrateful and mercileſs enemies.

But

But I conſider him as having come into our world that he might thus bear witneſs to the truth, and ſeal it with his blood; and therefore was it that he voluntarily yielded himſelf up into the hands of his enemies, and patiently bore all theſe cruel effects of their rage and malice. *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities, the chaſtiſement of our peace was upon him, and with his ſtripes are we healed; the Lord laid on him the iniquity of us all; it pleaſed the Lord to bruiſe him and put him to death:* and he readily acquieſced, he willingly *made his ſoul an offering for ſin*; and thus *was he cut off to confirm the covenant with many; and thoſe things which God before had ſhewed by the mouth of all his prophets, that Chriſt ſhould ſuffer, hath he ſo fulfilled.* And I do humbly reverence and adore that wiſe and myſterious providence that brought ſo much good out of ſo great an evil; and I do from my heart deteſt and abhor all ſin and iniquity which Chriſt my bleſſed maſter ſo much deteſted, and for which he willingly fell a ſacrifice; and I will ſincerely endeavour, by the aſſiſtance of divine

grace,

grace, to crucify the fleſh with its affections and luſts, and die to ſin, even as he, my gracious Redeemer, was crucified and died for it; and in all the troubles, adverſities and afflictions, which I may meet with in this uncertain world; or whatever trials and perſecutions I may be called to undergo on account of religion and a good conſcience; I will ſtudy to imitate thoſe virtues that ſhone forth ſo conſpicuouſly in him, under all his great and grievous ſufferings, and during the whole time of his trial, condemnation and crucifixion.

And now that I am thinking on all that flood of ſorrows that came upon him; that melancholy ſcene of ſufferings which he paſſed thro' for the good of mankind; and that zeal for God and pure religion, that love to the ſouls of men, and regard for their true and everlaſting happineſs, which were the great motives of this undertaking; I lift up my heart with joyful praiſes, and thankful acknowledgments to the God and Father of our Lord Jeſus Chriſt, *who ſo loved the world, that he gave his only begotten Son, that whoſoever ſhould believe on him,* and obey his laws, *might*

not

not periſh, but have everlaſting life; who *ſpared not even his own Son*, but *gave him up to the death*, as a *propitiation for the ſins of the whole world*; and I can never ſufficiently admire *the heighth, and depth, and length and breadth of the love of Chriſt, which paſſeth knowledge*, that appeared in this whole tranſaction; that he who was the *brightneſs of the Father's glory, and the expreſs image of his perſon, who was in the form of God, and had glory with the Father before the world was*, ſhould for us men, and for our ſalvation, come done from heaven, *empty himſelf*; *take upon him the form of a ſervant, and faſhion of a man*, and ſhould *humble himſelf* ſo far as to *become obedient unto death*, even the death of the croſs: *bleſs the Lord, O my ſoul*; *let all that is within me bleſs his holy name*; *bleſs the Lord, O my ſoul, and forget not all his benefits, who forgiveth all thine iniquities, and healeth all thy diſeaſes*; *who redeemeth thy life from deſtruction, and crowneth thee with tender mercies, and loving kindneſſes. What ſhall I render to the Lord for all his benefits? I will take the cup of ſalvation, and call upon the name of the Lord.* I love that bleſſed

bleſſed Redeemer, and will honeſtly en-
deavour *to live to him, who died for u*
and roſe again. Worthy is the Lamb tha
was ſlain to receive riches, and power
and wiſdom, and ſtrength, and honour
and glory, bleſſing: for he hath redeeme
us from our ſins *with his moſt precious*
blood, and made us kings and prieſts unt
God even the Father: bleſſing, and ho-
nour, and glory, and power, be to him
who ſitteth on the throne, and to th
Lamb for ever.

I remember likewiſe, that this bleſſe
Saviour whoſe death I am commemo-
rating, was the mediator of the new
covenant, and ſhed his blood as the
ſeal and confirmation of it; and do now
over the memorials of his body and
blood, publicly acknowledge that I am
one of his diſciples, and a willing ſub-
ject of his kingdom; I am fully ſenſible
that *his yoke is eaſy, and his burthen i*
light, and my conſcience approves the
terms of his goſpel as moſt wiſe and
reaſonable, moſt gracious and merciful
and condeſcending, and I conſent to them
with all my heart.

I do now profeſs my communion and
fellowſhip with him, and am ſtedfaſtly
reſolved

resolved, by the help of his grace, to continue his faithful disciple, and to persevere inflexibly in the profession of his religion, and the obedience of his holy laws all the days of my life. And, *though now I see him not*, yet I firmly *believe in him, I love him in sincerity*, and I do heartily *rejoice in him*, and in what he has done and accomplished for poor sinners, and in the hopes of that immortal happiness which he has prepared for the righteous in his eternal heavenly kingdom.

I seriously renounce all communication *with the unfruitful works of darkness*, and *denying all ungodliness and worldly lusts*, will carefully endeavour, thro' his gracious assistance, to *live soberly, righteously, and godly in this present world*: I truly repent of all my past transgressions, and condemn myself for them, and wherein I have offended and done iniquity, I am fully purposed, with the help of God, to do so no more, but will study to form the temper of my mind, and order the tenour of my conversation in the world, as becomes the dignity of my rational and moral nature, and that pure and holy gospel which I profess to believe.

I do

I do now in the moſt ſolemn manner, and with the greateſt ſerioufneſs and ſincerity ratify and confirm my baptiſmal covenant and dedication; I yield myſelf unto God, and devote myſelf to his ſervice, and to the obedience of his holy laws: O Lord, 'I here acknowledge 'myſelf thy creature, and thy ſervant, 'a ſubject of thy moral kingdom, and a 'diſciple of thy Son Jeſus Chriſt; and 'as ſuch obliged by all the ſtricteſt ties 'of duty, gratitude, and intereſt, ſincerely to ſearch out and perform thy 'will, and never wilfully to offend a-'gainſt thy holy laws:' I preſent myſelf unto thee, with all the powers of my mind, and members of my body, as an holy, living, and acceptable ſacrifice, which is the reaſonable ſervice thou requireſt of us, moſt ſuitable to thy nature, and agreeable to thy will: I love thee, O Lord my God, with all my heart and ſoul, and ſtrength and mind, and pray that by the help of thy grace, I may be enabled to ſhew the ſincerity of my love by keeping thy commandments: I love my neighbour as myſelf, and will always endeavour to do to others, what I would judge to be juſt

and

and reaſonable, if done to myſelf in the like caſe and circumſtances; and I will ſtudy, as far as I can, to do juſtly to all men; to love and exerciſe mercy and humanity, as there is occaſion: to walk humbly with thee my God; and to be uſeful in the world, according to the abilities thou haſt given me, and the ſtation wherein thou haſt placed me, and faithful in performing the duties of my ſtation, and of the ſeveral relations I ſtand in to others *.

It is alſo my purpoſe and reſolution, with an humble dependance on the divine aid; to maintain a rule over my own ſpirit, and to keep my mind and affections, my thoughts, deſires and imaginations, my ſenſual appetites, and all my

* Here the communicant may reflect and call to mind the various relations he bears to others, with the duties belonging to them, and engage himſelf to the faithful performance of them: here alſo he may conſider the trade, buſineſs, or employment he is called to by divine providence, and reſolve to be faithful and uſeful in it: and if he be called to ſerve his country in any office, civil or military, he may form purpoſes in his mind, to diſcharge the duties of his office with all care, diligence, and fidelity: and thus a good uſe may be made of one of our laws, which has no good tendency, and has been often abuſed to bad purpoſes; having in many inſtances been the occaſion of profaning this inſtitution, and expoſing it to the contempt and ridicule of ſceptics and unbelievers.

my animal paſſions, under a proper command and diſcipline, that ſo I may be always maſter of myſelf, may enjoy the clear and undiſturbed exerciſe of my rational and moral powers, and be in a fit temper and diſpoſition to go about any part of my duty to God or man, and perform any act of religious worſhip, or any office of virtue and humanity that I may be called to, or have a proper opportunity of doing: and I will likewiſe take heed to my words, that I offend not with my tongue, that I ſpeak not any thing ſinfully, or unadviſedly with my lips; but that my ſpeech may be always ſuch as becomes my chriſtian profeſſion, uſeful and improving, or, at leaſt, harmleſs, innocent, and inoffenſive.

But I remember alſo, that I am a member of the church of Chriſt, founded in love and benevolence; that as I am united to Jeſus Chriſt, by faith and holineſs, ſo I ought to be united to his church by ſincere and fervent charity: I do accordingly publicly declare, that I entertain in my heart a true and cordial love to all my chriſtian brethren, and am in unity and fellowſhip with all the ſaints, with all who

are of the houſhold of God, and belong to that great body of which Chriſt is the head: I love all who love the Lord Jeſus in ſincerity, and call upon the name of the Lord out of a pure heart. I do ſincerely and willingly forgive all who have offended or injured me, and have no hatred, malice or revenge in my heart againſt any of my neighbours or brethren; and if in any inſtance, I have injured or offended any others, I am willing to be reconciled; willing to give them all reaſonable ſatisfaction, and make them all juſt and equitable reparation, as far as lies in my power.

And, if I know my own heart, I deteſt all impoſing, dividing, and perſecuting principles and practices: and am diſpoſed to bear with, and forbear others, in love, to keep the unity of the ſpirit in the bond of peace, and to hold communion in the worſhip of God with all who make a credible profeſſion of chriſtianity, upon the goſpel terms of communion, as God offereth opportunity: I do not by this action enliſt myſelf in any party, but only in general profeſs myſelf a chriſtian, and declare my reſolution to purſue with ſteadineſs and conſtancy, that

which is the great deſign of the goſpel and of its inſtitutions, namely, the ſincere practice of piety and virtue.

As an important branch of communion of ſaints, I do alſo ſympathize with all who are in diſtreſs or miſery of any kind; I pity the poor and needy, and thoſe who have none to help them; I commend all ſuch to the care and protection, to the patronage and guardianſhip of the divine providence; and am willing myſelf to help them, and contribute to their ſupport, eaſe, and relief as far as I am able, and I am diſpoſed to bear with the infirmities of others and put the moſt favourable conſtruction on their words and actions liable to doubt which they will admit of.

All theſe things I do truly and ſincerely profeſs, and will carefully endeavour to obſerve and perform by the aſſiſtance of the holy ſpirit, which God, by the mouth of our Saviour, hath graciouſly promiſed to thoſe who aſk it from him by fervent prayer and ſupplication, and are willing to concur with his wiſe and kind operations on their minds.

When the whole ſervice is over, and after you are gone home, or in the even-

ing of that day, or an yconvenient time after, retire by yourſelf, and reflect on what you have been about in ſome ſuch meditations as theſe.

I have now in a ſolemn manner avouched the Lord to be my God, my ruler and governor, my chief good and happineſs; and myſelf to be his ſervant and a ſubject of his moral kingdom, and faithfully to keep all his commandments, and walk in his ways; I have devoted myſelf to the ſervice and obedience of the living and true God, and engaged myſelf to live and act as becomes a diſciple and follower of his beloved ſon Jeſus Chriſt my Lord; and to maintain and exerciſe brotherly love and affection towards all my fellow chriſtians, and charity to all men: when I reflect, I cannot but approve of what I have done, and do not repent of the choice I have made; and therefore what I have vowed and ſworn, I will ſincerely endeavour to perform, even to keep God's righteous judgments; and may he graciouſly vouchſafe me the aſſiſtance and conduct of his holy ſpirit to enable me ſo to do, that I may abide in Chriſt, and walk even as he walked, and that obeying from the heart the doctrine

and precepts he hath taught us, and having the ſame mind in me that was in him, and walking in love, even as he loved us, and gave himſelf for us, a ſacrifice and an offering unto God of a ſweet ſmelling ſavour, I may at length finiſh the courſe of my pilgrimage in this world with peace and joy, and be admitted to partake of that glory and happineſs which he hath prepared for the faithful.

And then addreſs yourſelf to God in this or the like prayer.

A Prayer to be uſed in private after one has received the communion, extracted from the late Reverend Mr. GROVE.

GREAT and marvellous are thy works, Lord God Almighty! what then art thou whoſe power hath produced and ſuſtains, whoſe wiſdom hath contrived and directs, and whoſe goodneſs provides for and crowns them all? I praiſe thee, O my God, with all my heart, that, having made of one blood all

all nations of men to dwell on all the face of the earth, and determined the times before appointed, and the bounds of their habitation, that they ſhould ſeek the Lord, if haply they might feel after him, and find him, thou haſt in the courſe of thy providence ſo ordered the circumſtances of my birth and education, that I ſhould be a partaker of the grace of the goſpel from my early years, and know the wonderful works of God, even thoſe things which many prophets and kings deſired to ſee and hear, and did not obtain their deſire.

For all my powers and faculties, O Lord, as I am a reaſonable and moral agent; for all the inſtances of thy fatherly care; for all the effects of thy common bounty and goodneſs in the courſe of my life, I bleſs and magnify thy holy name; but more eſpecially for thy diſtinguiſhing grace and mercy in Jeſus Chriſt, in whom, while I rejoice and glory, I cannot forget to pray that all mankind may enjoy the ſame happineſs, and the whole world know that thou haſt ſo loved them as to give thine only begotten Son, that whoſoever believeth in

him, ſo as to obey his laws, ſhould not periſh, but have everlaſting life.

Hear, O moſt gracious God, the prayers of thy faithful people, for the enlargement of that kingdom of truth and righteouſneſs, which thou haſt ſet up among men, that the religion of Chriſt may be profeſſed and practiſed in its greateſt ſimplicity: grace be with all them that love the lord Jeſus in ſincerity; may the number of ſuch be continually increaſed; may their conſolations abound; may the multitude of them that believe be of one heart, and one ſoul; and may the church of Chriſt appear to be the ſchool where immortal ſouls are trained up for the more perfect worſhip and the everlaſting felicity of the heavenly world.

Grant, O Lord, that I may not receive thy grace in vain, that it may not be in vain that I have been ſo fully taught the way of the Lord, have had both external and internal aſſiſtances, and every ſort of encouragement to abound in all the fruits of righteouſneſs and goodneſs and truth, to thy glory and praiſe: forgive, O merciful Father, the many unſuitable returns I have made to thee for thy great goodneſs towards me, the numberleſs

berleſs obligations thou haſt laid me under, and the repeated engagements I have taken upon myſelf: O forgive the coldneſs of my love, my ſloth and inactivity, the ſmall proficiency I have made in the virtues of the chriſtian life, with the advantage of ſo excellent a rule, ſo perfect an example, ſo free an acceſs to the throne of grace, ſuch powerful aids, and the proſpect of ſo glorious a reward.

O may the conſideration of thy readineſs to pardon, fill me with an ingenuous hatred and deteſtation of all ſin; that my abhorrence of ſin, and care to avoid it, and all occaſions of it, or temptations to it, for the future, may be a ſatisfying proof that all my ſins are forgiven me, through the redemption that is in Chriſt, whoſe death I have been commemorating and ſhewing forth in his ſupper. And may the God of peace, who brought again from the dead, our Lord Jeſus Chriſt, the great ſhepherd of the ſheep, through the blood of the everlaſting covenant, make me perfect in every good work, to do his will, working in me that which is pleaſing in his ſight, and fulfilling in me all the good pleaſure of his

goodneſs, and the work of faith with power.

Help me to carry in mind the deſign of one duty to diſpoſe me for another, and of all the inſtrumental duties of religion, to beget, and ſtrengthen thoſe excellent principles and habits of goodneſs in my ſoul, by which it will be more and more ripened for the life of heaven: by faith may I be able to ſee him who is inviſible, and always to walk as in his preſence; and may I be more and more affected and influenced by the contemplation of an abſent Saviour in every view of him.

While I meditate on the bleſſed Jeſus, enduring the contradiction of ſinners, and humbling himſelf unto death, even the death of the croſs, may I be inſtructed what to expect in the preſent life, and after what manner to behave under all the ſufferings and afflictions of it; and may a riſen and exalted Saviour elevate my heart above all the vanities of this tranſitory ſtate of things, to that happy world, whither he, my Lord, and the fore-runner of all the faithful is gone; that I may know him and the power of his reſurrection, and count all things

but

but loſs, for the excellency of the knowledge of Jeſus Chriſt, for whoſe ſake, may I be willing to ſuffer the loſs of all things, ſhould I be called to it, not counting my life dear to me, ſo I may finiſh my courſe with joy.

Give me, O Lord, to feel more of the mighty power of thy grace, concurring with the goſpel of thy Son, to mortify every inordinate deſire, to confirm every good purpoſe, to purify and regulate my affections, and to change my whole ſoul more and more into a divine image and likeneſs; by that grace let me be enabled to overcome all temptations to ſin, and to keep a conſcience void of offence both towards God and man: let my love to thee be ſuperlative, and though I cannot expect it ſhould ever be equal to thy excellencies and benefits, yet may it bear ſome proportion to my powers and capacities, that I may love thee with all my heart and ſoul, and ſtrength and mind; that my devotion may be ſincere and fervent, my reſignation willing and entire, and my obedience univerſal and chearful, conſtant and uniform, always increaſing and going on to perfection.

May I be juſt and charitable towards men, kindly affectioned, ready to do good and communicate, as I have power and opportunity, behaving myſelf towards all with a mild, peaceable and chriſtian ſpirit: and with reſpect to myſelf, may I be ſober-minded, poor in ſpirit, and pure in heart; and though I cannot expect to be free from all mental irregularities, yet may I be daily gaining ground upon them, always oppoſing every inclination that is contrary to my duty, or tends to retard my progreſs in virtue; may I ſtudy to have my converſation without covetouſneſs, or any anxious cares about the world, and be content with ſuch things as I have, and may I learn to deny myſelf, and to be temperate in all things.

Help me to bridle my tongue, and take heed to my words, that I may never ſpeak any thing ſinfully or unadviſedly with my lips, and may I be an example of patience, meekneſs, humility, and every thing that is lovely, virtuous, and praiſe-worthy, that I may come behind in no good thing, looking for the mercy of our Lord Jeſus Chriſt unto eternal life: that ſo, when I ſhall have done the work which thou haſt

given

given me to do, and ſuffered all that thou haſt thought meet for the trial of my faith, and hope, and ſubmiſſion to thy will, I may finally inherit the promiſes which thou haſt made to us in Jeſus Chriſt our Lord and Saviour. *Amen*, *Amen*

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To which he may add the following ſhort Prayer from the late Reverend worthy and judicious Doctor JEFFERY of Norwich.

O God, our heavenly Father, who hath purchaſed to thyſelf an univerſal church with the precious blood of thy dear Son! mercifully look upon the ſame, ſanctify and rule it with thy holy ſpirit; unite the hearts of all chriſtians in true religion and brotherly love; reſcue the religion of Chriſt and the lives of chriſtians from thoſe corruptions, which have been any where introduced, by length of time, decay and piety, and by the deſigns of wicked and unreaſonable men, take away all offences and ſcandals, diviſions and diſſentions, tyranny and uſurpation over the minds and conſciences

of

of men; and reſtore piety and virtue, peace and charity, and let the goſpel of our Lord Jeſus Chriſt run and be glorified. *Amen.* So come Lord Jeſus.

Glory be to God on high, in earth peace, and good-will amongſt men.

May all envy, and malice, and uncharitableneſs, ceaſe amongſt thoſe who call upon the name of our Lord Jeſus; and may the peace of God rule in their hearts, to which they are called in one body.

Bleſſing, honour, and glory be unto God, through Jeſus Chriſt, who hath redeemed by his blood men of all nations from ſin and miſery: and may our ſincere celebration of God in him, here on earth, be compleated in the higheſt tranſports of thankſgiving, praiſe and adoration, in heaven, for ever and ever. *Amen.*

POST-

POSTSCRIPT.

Of Self-Examination.

IT was obſerved in pages 38, 39, of the preceding explanation of the end and deſign of the Lord's Supper, that when St. Paul exhorts the Corinthians to examine themſelves, and ſo to eat of the bread and drink of the cup, according to the deſign of that inſtitution, there is no reaſon to ſuppoſe that he intended to bind chriſtians to enter into a particular examination of the whole paſt courſe of their lives every time that they deſign to partake of the Lord's Supper; that yet it would be very uſeful, and conſequently very fit and proper to do it ſometimes; it is therefore propoſed to ſpend a few pages in explaining a little the duty of ſelf-examination, which ſhall be done under the following heads. 1ſt. We ſhall ſhew what is the rule by which we ſhould examine ourſelves. 2d. What are the ſeveral particulars concerning which we ſhould make inquiry. 3d. In what manner ſhould this inquiry be made.

made. 4th. What are the proper ſeaſons of doing, and then conclude with repreſenting in a few words the advantages of frequent ſelf-examination.

1ſt. As to the firſt of theſe, namely, the rule by which we ſhould examine ourſelves, that is, and can be no other than, the laws of God, our ſupreme governor and judge, whether made known to us by the light of nature, or by ſupernatural revelation, both which are contained in the books of holy ſcripture, and particularly in thoſe of the New Teſtament, wherein the whole of our duty as chriſtians is clearly and plainly laid before us, together with the moſt powerful motives to excite us to the performance of it. Theſe are the rules of our religion, as we are chriſtians, by which we ſhould form the temper of our minds, and order our converſation in the world, and by which we ſhall be judged in the great day, and are therefore the only proper rule by which we ſhould examine and judge ourſelves now; and this is ſo plain a caſe that it need not be farther inſiſted on.

We go on therefore to the ſecond head, namely, the ſeveral particulars concern-

concerning which we ſhould make an inquiry: and theſe may be repreſented in the following order.

In the firſt place, let us examine ourſelves concerning the duties we owe to Almighty God our great creator and gracious preſerver, our ſupreme governor and judge; and let us inquire at our own hearts, whether our temper and behaviour towards him has been ſuch as becomes depending creatures endowed with rational and moral powers, towards their creatures and ſovereign Lord?

2d. We ſhould examine ourſelves likewiſe concerning the duties we owe to one another, and to all men, as we are ſocial creatures, living in ſociety, members of the great community made up of all mankind, and ſtanding in various relations to others, and inquire whether our temper and conduct towards others has been ſuch as becomes our ſocial nature, and might juſtly be expected from thoſe who are endowed with ſocial and friendly affections?

3d. We ſhould examine ourſelves farther concerning the duties we owe, every one of us to ourſelves, in the due command and government of our paſſions

and

and appetites, and the juſt improvement of our rational and moral powers, and the noble affections which God hath implanted in our nature; and inquire whether we have maintained a rule over our ſpirits, and a proper diſcipline over our minds, and endeavoured to perfect ourſelves more and more in all moral excellence?

4th. We ſhould proceed next to examine ourſelves concerning the duties we owe to the Lord Jeſus Chriſt as our mediator and advocate, our Saviour and Redeemer, and, by the appointment of the Father, our Lord, our lawgiver and our judge, and enquire whether our temper and conduct towards him has been ſuch as becomes the diſciples of ſuch a maſter, the ſervants of ſuch a Lord, and the beneficiaries of ſuch a kind and generous benefactor?

5th. In like manner we ſhould examine ourſelves concerning the duties we owe to the holy ſpirit of God, our ſanctifier and guide; and inquire whether our temper and conduct has been ſuch as becomes the temples of the Holy Ghoſt, and thoſe who are aſſiſted and led by him, and enjoy his gracious influences?

6th. We

6th. We ſhould examine ourſelves concerning our obſervance of the inſtrumental duties of religion, and the chriſtian inſtitutions, for theſe are not to be ſlighted or deſpiſed, nor will they be neglected by a good chriſtian; we ſhould therefore review our conduct with relation to our attendance on the duties of public worſhip and inſtruction; our ſanctifying the Lord's day, ſpending it in a religious manner, and ſuitably to the deſign for which it is ſet apart, our celebrating, as there is occaſion and opportunity, the inſtitutions of Baptiſm and the Lord's Supper: as alſo whether we are careful to worſhip God in and with our families, and likewiſe in ſecret by ourſelves.

7th. And whereas there are certain general qualifications that ſhould run thro' all our religious performances, and all the chriſtian and moral virtues, we ſhould diligently look into our own hearts, and inquire whether our obedience to the laws of God and the precepts of our religion be ſincere and from the heart? Whether it be uniform and univerſal? Whether it be conſtant, ſteady and perſevering? Whether it be perform-

ed

ed with delight and chearfulneſs, with zeal and fervency, with courage and reſolution, and accompanied with wiſdom and underſtanding, with prudence and diſcretion?

And laſtly. Whereas there is no man who liveth here, and ſinneth not, and in many things we offend all, and ſome wilfully, deliberately, and habitually, we ſhould therefore look narrowly into our own hearts, and examine ſtrictly, whether we have truly and ſincerely repented of our wilful tranſgreſſions, and deliberate offences? Whether we have forſaken our wicked ways and unrighteous thoughts, and returned unto the Lord and to the paths of righteouſneſs? Whether we have ſubdued the vicious habits we had contracted, and broken the dominion which ſin had formerly over us, and have now acquired the habits of piety and goodneſs, and univerſal righteouſneſs: we ſhould inquire farther whether we be daily ſtriving againſt our infirmities, and gaining ground of them. Are we endeavouring to bring forth fruits meet for repentance, to correct and reform what we may obſerve to be amiſs in our temper or conduct; and are

we daily going on to perfection, and making a conſtant progreſs in holineſs and virtue, and all good works? or, are we yet under the power and dominion of any ſin, yet in the gall of bitterneſs, and bond of iniquity, delaying our repentance from time to time, putting it off to a more convenient ſeaſon, and ſuffering our hearts to be hardened through the deceitfulneſs of ſin, or running the round of ſinning and repenting, and then ſinning again?

Theſe are only general heads upon which we may examine ourſelves; particulars muſt be left to the reader's private thoughts and meditations, every one being beſt acquainted with the plagues of his own heart. But if any would deſire to have an account of the ſeveral duties comprehended under the general heads that have been mentioned, we ſhall refer them to the two catechiſms which we publiſhed ſome years ago; and if they read over in the larger one from page 31 to the end, or the third part of the ſmall one, they will find, 'tis hoped, ſuch materials as may aſſiſt them in a more particular examination of themſelves, when they are diſpoſed

diſpoſed to enter into ſuch an inquiry; they may alſo conſult the fourth chapter of Mr. Matthew Henry's Communicant's Companion, which reaches from page 50 to 73, of the Dublin edition.

Now as to all theſe heads of examination, whether general or particular, we ſhould examine ourſelves moſt impartially, and give conſcience free liberty to judge, and upon that either to accuſe and condemn, or to acquit and abſolve, according as there is ground and reaſon for the one or the other.

And when we thus call ourſelves to an account, and ſet our ſins in order before us, we ſhould at the ſame time reflect upon the heinouſneſs of them, and all the aggravating circumſtances with which any of them have been attended: as for inſtance, that we have ſinned againſt the light and checks of our own conſciences, againſt our ſolemn vows and reſolutions to the contrary, and notwithſtanding the advantages we have enjoyed for our improvement in ſpiritual and moral perfections, and the great motives which are ſet before us to excite us to the practice of virtue and encourage us in a courſe of chriſtian obedience

obedience. But for more particulars of this kind, the reader may consult the assembly's larger catechism in answer to question 151.

And the end and design of all this examination of ourselves should be, that we may humble ourselves before God under a sense of our sins, and turn unto him with all our hearts, that we may reform whatever is or has been amiss in any respect, and be more exact, more watchful and cautious for the time to come; and that if upon such examination we find reason to approve our conduct and temper, if our hearts condemn us not of wilful and habitual sin, but we are conscious of our own sincerity, integrity and uprightness before God, then we may take the comfort of it, and rejoice in the hope that we shall be accepted of him; then let us thank God for his gracious assistance whereby we were enabled to do his will, and serve him in sincerity and truth, let us humbly implore the continuance of his grace, and encourage ourselves to go on with constancy and perseverance, with joy and delight, in the ways of the Lord, perfecting holiness in his fear, and daily adding

adding to our faith and profeſſion of re
ligion, fortitude and firmneſs of min
in the practice of it; knowledge in th
grounds and reaſons of it, and pru
dence in our conduct; temperance an
moderation in the uſe of ſenſual an
worldly enjoyments; patience under an
adverſities or afflictions we may me
with; godlineſs in all its branches, hav
ing an habitual ſenſe of God upon ou
minds, a ſuperlative love to him in ou
hearts, and an entire and willing reſig
nation of ourſelves to him in all things
joined with a ſincere and fervent lov
to our chriſtian brethren, and an uni
verſal charity and good will to all men
that theſe, and all other chriſtian virtue
being in us and abounding, we may n
be barren or unfruitful in the know
ledge of Chriſt, may never fall awa
from the true religion, or loſe the fa
vour of God, and may in God's goo
time have a joyful entrance miniſtere
to us abundantly into the everlaſtin
kingdom of our Lord and Saviour Jeſ
Chriſt.

The 3d. general head that was pro
poſed in treating of this duty was,
what manner this inquiry ſhould
made

made? which in a few words ſhould be thus, firſt, with attention and compoſure of mind; ſecond, with a previous addreſs to God for his aſſiſtance in the review we propoſe to take of our paſt conduct; third, with the utmoſt impartiality; and fourthly, as fully and particulary as we can. After which ſhould follow ſuitable confeſſions, prayers, thankſgivings, acts of repentance, ſorrow, contrition, and reſolutions of amendment and new obedience; and eſpecially reſtitution and reparation in caſe of injuſtice or injury done to others in any kind.

The 4th. general head was, to ſhew what are the proper ſeaſons of ſelf-examination? to which we anſwer in the following particulars. Firſt, the morning and evening of every day are very proper ſeaſons for a ſhort review of ourſelves, and a few ſerious reflections on our temper and behaviour. The uſual bent and turn of our thoughts when we are awake upon our beds, is a great indication of the prevailing temper of the mind; if the thoughts run upon what is good, or at leaſt innocent, it is a ſign that the mind is good, and the

heart

heart is right; but if the thoughts go out after what is evil, or ſenſual or worldly, it is much to be feared that the mind is evil, and the heart is corrupted with ſenſual and worldly affections: now it will be our wiſdom to reflect in the morning what has been the ſubject of our thoughts and meditations in the intervals of ſleep, or before we fell into it, or after we awoke out of it, that we may learn to correct what was wrong, to give our minds an habit of thinking right, and ſo maintain a diſcipline over our thoughts till they get a pious, virtuous and religious turn, and the affections come to be ſet upon God and goodneſs, upon religion and moral excellence. And again at night, when the buſineſs of the day is over, it is very proper that we reflect upon the actions of the day, and examine what have we done which we ought not to have done? what have we neglected or wilfully omitted, which we ought to have done? what have been our intentions and motives of our actions? and what has been the prevailing inclination and tendency of our affections? hereby we ſhall know every day

what

what has been amiſs in our conduct, that we may correct it, and reform, and be more watchful and circumſpect for the future: and what has been right and good and commendable, that we may rejoice in it, bleſs God for it, and endeavour to cultivate and improve it more and more, and be daily going on to perfection.

2d. Another more proper ſeaſon of recollection and ſelf-examination is, before and after our attendance on public worſhip on the Lord's day, or other occaſions. Our deſign in going to church is, or ſhould be, to join together in offering up our prayers, ſupplications, interceſſions and thankſgivings to the God of the univerſe, and to receive inſtructions, admonitions, and exhortations, for the right conduct of life; now in order to perform theſe religious duties in an acceptable manner, and ſo as to profit by them, and be helped forward in the way to heaven and happineſs, it is highly requiſite that we go about them with due preparation of mind; and to that end we ſhould reflect beforehand, and call ourſelves to an account, that we may have our ſins in remembrance when

we make confeſſion of them to God in the general words uſed by the miniſter for all to join in, and profeſs our repentance and reſolutions of amendment; and the like with reſpect to our wants, for which we would deſire a ſupply, and the good things we have received, or do enjoy, for which we would give thanks; we ſhould inquire likewiſe whether we have a charitable and benevolent frame of ſpirit towards all men, without which our public interceſſions for others are but a lip-ſervice, and matter of form; and we ſhould inquire alſo whether we go with a teachable and unprejudiced mind, with an honeſt and good heart, truly willing to be inſtructed, admoniſhed, put in mind of our duty, and exhorted to the practice of it, and to a patient continuance in well doing; in a word diſpoſed to know the will of God, and to do it? and after we come from church, we ſhould reflect on what we have been about, and inquire at ourſelves, what was our behaviour in the houſe of God? did we drop our attention, and ſuffer our thoughts to rove and wander, or ſettle on ſomething quite foreign to the buſineſs in hand? or were

we grave, ſerious and attentive? did we join with true affection, and a becoming fervency in the ſeveral parts of worſhip? and did we hear the ſeveral inſtructions which were laid before us, and the exhortations which were given us, with due attention of mind, and with a ſincere reſolution to put in practice what we were convinced to be our duty? theſe and the like reflections before and after our attendance on public worſhip, would ſerve to render thoſe religious exerciſes the more effectual to the ends and purpoſes of their inſtitution.

3d. Another fit ſeaſon for ſelf-examination is before and after receiving the Lord's Supper, by which however we do not mean that one ſhould enter into a long examination of his whole paſt life every time that he intends to receive the communion, this being unneceſſary, as has been obſerved in the preceding diſcourſe; but we may reflect upon our conduct ſince the laſt time we received; and did the ancient cuſtom of celebrating the communion every Lord's day now obtain, this head would coincide with the former; but as that cuſtom has been long out of uſe, and chriſtians have the

opportunity of partaking of the Lord's Supper, only at certain times, and after pretty long intervals, it ſeems very proper on ſuch occaſions, to look into our hearts, and review our conduct, and the prevailing temper of our minds, ſince the laſt time we joined in celebrating that inſtitution.

4th. When any affliction or calamity is lying upon us, or hanging over us and likely to befal us, it is very fit that we ſhould examine ourſelves, and inquire what is there, or has there been, in our temper or conduct that needs to be corrected, that we may humble ourſelves under the mighty hand of God, and turn to him that ſmites us, or threatens to puniſh us.

5th. When we have received a deliverance from any trouble or affliction we laboured under, or have met with any uncommon inſtance of the divine favour and mercy, it is very requiſite that we reflect how we behaved under our trouble, or the danger we were in, how we improved it to the purpoſes of religion and the reformation of our morals? with what temper of mind we received the deliverance? and what grate-

ful impreſſions we have of the divine goodneſs in the kind interpoſition of his providence in our behalf?

And laſtly, When we obſerve any ſymptoms of our approaching diſſolution, and have reaſon to apprehend that the time of our departure out of this world is drawing near, then is a very proper ſeaſon for the duty of ſelf-examination; to delay repentance from time to time, and put off the practice of religion, the practice of virtue and well-doing, to the cloſe of life, or to truſt to a death-bed ſorrow, are indeed moſt fatal deluſions; but though the main tenor of the converſation, and the prevailing temper of the mind, has been holy and virtuous, and the heart upright and ſincere, yet ſo many ſlips and failings, defects and imperfections are apt to attend even very good men, that it will be very proper to call ourſelves to an account when we have reaſon to judge that death cannot be far from us, that while there is yet ſome little time before us, we may employ it in correcting any thing that has been wrong, and taking the comfort of what has been good and right in our conduct, and in perfecting ourſelves more

and more in all theſe holy and divine diſpoſitions which render us like to God, and fit for the ſociety of the holy angels, and the ſpirits of the juſt who are gone before us; ſo ſhall we withdraw our affections from earthly enjoyments, and reconcile our minds to the thoughts of death, and that bleſſed ſtate, which is prepared for the righteous (into which death is the entrance) where we ſhall be ever with the Lord, and be perfectly holy, and perfectly happy in the enjoyment of God to all eternity.

And now after what has been briefly ſaid under the four heads which were propoſed in treating of this ſubject, we need not uſe many words to ſhew the uſefulneſs of frequent ſelf-examination, and the advantages that may accrue from it towards our progreſs in moral perfection. We all know, and profeſs to believe, that there is a future ſtate of rewards and puniſhments, and that in order to that we ſhall all of us be called to an account before the righteous judge of the world, who will bring every work into judgment with every ſecret thing, whether it hath been good, or whether it hath been evil: now ſince every

every one of us muſt give an account of himſelf to God, it is highly reaſonable, and it will be our wiſdom and intereſt, to call ourſelves often to an account, and bring our whole conduct, whether open or ſecret, into judgment before the tribunal of our conſcience, and by this means we ſhall know ourſelves and the moral ſtate of our minds, and be able to form, at leaſt, a probable judgment how we ſtand with reſpect to the favour or diſpleaſure of God, our ſupreme governor and judge: for if upon ſuch examination in the court of conſcience, our hearts condemn us not, but approve of us, as ſincere and upright, then have we confidence towards God, and ground of rejoicing in any ſtate of life, a good conſcience being a continual feaſt; but if our hearts condemn us, then, much more may we expect that God will condemn us, who is greater than our hearts, and knoweth all things; but yet there is hope concerning us, for there is room for repentance; and if, while there is time and opportunity, we confeſs our ſins and forſake them, and walk in newneſs of life, if we abſtain from evil and do good, and perſevere in

well-doing for the future, God is faithful and juſt, gracious and merciful to forgive us our ſins, and cleanſe us from all unrighteouſneſs.

By a due and frequent ſelf-examination we ſhall be diſpoſed alſo to entertain modeſt and humble thoughts of ourſelves, charitable and favourable thoughts of others, and to forgive the offences of our brethren againſt us, and make allowance for their frailties and weakneſſes, as being conſcious in how many inſtances we ourſelves have offended, and need forgiveneſs both from God and man. It will be a means likewiſe to keep our conſciences tender, and preſerve us from hardneſs of heart, and boldneſs in ſinning; and it would ſerve to make us ſenſible of the great patience and long-ſuffering of God, who ſtill bears with us, notwithſtanding the many ſins and provocations we find ourſelves to be chargeable with, and daily liable to; and in one word, it will be a good means to lead us to repentance and amendment of life, and a continual progreſs in holineſs and virtue; and excite us to a due care and ſollicitude to pleaſe God, to obey him in all things, and to approve

approve ourſelves in well-doing to his all-ſeeing eye.

Here follows a few forms of prayer for the uſe of thoſe who may need ſuch helps.

A prayer for a family on the Lord's day morning.

WE humbly adore thee, O Lord, as the creator, preſerver, and governor of the whole world, and celebrate the praiſes of thine unerring wiſdom, thy moſt perfect goodneſs, and Almighty power, which every where appear in all the works of thine hands, and the diſpenſations of thy providence towards all thy creatures: great and marvellous are thy works, Lord God almighty, juſt and true are thy ways, O thou king of ſaints; who ſhall not fear thee, O Lord, and glorify thy name, for thou only art holy: all nations ſhall come and worſhip before thee; for thy judgments are made manifeſt. Thou art great, and greatly to be praiſed, thy greatneſs is unſearchable,

and thine underſtanding infinite: all thy works do praiſe thee, and it becomes thy ſaints to bleſs thee, for thy works are manifold, O Lord, in wiſdom thou haſt made them all, and the earth is every where full of thy riches: thou art good, and doeſt good, and art continually diſpenſing the bleſſings of thy goodneſs in ſuitable proportions to all thy creatures.

We acknowledge with all reverence and humility, our entire and conſtant dependence on thee, and thankfully rejoice in thy government over us, and in all the bleſſings of thy providence, of which we have been daily partaking, ever ſince we came into the world; we have taſted and ſeen that thou art good, we have had experience of thy goodneſs in the land of the living: it is by thee we have been brought into the world, and hitherto ſupported and upheld, and it is to thee we are indebted for life and breath, and all things; for our rational and moral powers, and all the faculties and affections of our nature, whereby we are capable of becoming like to thee, and riſing to high degrees

degrees of perfection and happineſs in another ſtate.

It is to thy free and undeſerved goodneſs we owe all the advantages we enjoy by the goſpel revelation, which is ſo wiſely calculated to promote the true happineſs of man, and carry him forward to the proper perfection of his nature; we rejoice in the light of that holy goſpel, and that we ſee the way to be happy by the doctrine and example of thy beloved Son; we bleſs thee for that moſt gracious covenant which thou haſt eſtabliſhed with us in his blood, wherein are given to us great and precious promiſes upon the moſt reaſonable and condeſcending terms, and the moſt effectual helps and encouragements to the practice of holineſs and virtue, and a patient continuance in well-doing; theſe things we cannot but eſteem as greater bleſſings than thouſands of gold and ſilver; they are the joy, ſupport, and ſatisfaction of our hearts; Lord, let it be unto thy ſervants according to thy word, and incline our hearts to do thy will.

We praiſe thee alſo for the reſurrection of our bleſſed Lord from the dead, whereby he was declared to be the

the Son of God with power, we rejoice in his triumphant aſcenſion on high, and exaltation at thy right hand; angels, authorities and powers being made ſubject to him: and we bleſs thee for the coming of the holy ghoſt in his miraculous gifts and powers; for the ſucceſs and propagation of the goſpel, notwithſtanding the oppoſition it met with; and that in thy good providence it hath reached our ears who dwell in theſe remote parts of the earth; bleſſed be God that the ſound of this goſpel is heard in our land, and we walk in the light of thy countenance; that we have the free exerciſe of our religion, and can aſſemble ourſelves together for thy worſhip and ſervice, and our inſtruction in the doctrines and duties of chriſtianity, on this thy holy day, as oft as it returns.

Diſpoſe our minds, we beſeech thee, to a ſerious attendance on the duties of thy worſhip, and let us not reſt in the means without attaining the end, or in an external form of godlineſs, without the life and power of it; but let our prayers and devotions be effectual to preſerve and cheriſh good affections in our hearts, and let the truths we ſhall hear

engage

engage us to a farther progreſs in all holineſs and virtue: and be thou graciouſly preſent this day in all thy churches, let thy bleſſing and the aids of thy ſpirit go along with the preaching of the word, and all the miniſtrations of the goſpel, and let much good be done every where by thoſe means of grace which thou haſt appointed, that ſinners may be converted unto thee, and that ſaints may be built up more and more in faith and holineſs.

Thou haſt been graciouſly pleaſed to grant us a refreſhing reſt to our frail bodies, and bring us ſafely through the darkneſs of the night, to behold the light of another day; for which we praiſe and bleſs thy holy name; may it pleaſe thee to continue the care of thy providence over us throughout this day, and may we, and all in whom we are concerned, be kept in ſafety under the ſhadow of thy wings: forgive us all our paſt offences upon the terms of thy Son's goſpel; and let not our iniquities ſeparate between us and our God; may our hearts be right in thy ſight, ſincere and pure before thee, and ſtedfaſt in thy covenant, and let us be graciouſly accepted

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in Jeſus Chriſt thy well-beloved, whoſe we are, and whom we ſerve, and in whom we deſire ever to be found, living and dying. In the comprehenſive words which he hath taught us, we continue to pray for ourſelves, and for all mankind.

OUR Father, who art in Heaven. Hallowed be thy name. Thy Kingdom come. Thy will be done in earth, as it is in Heaven. Give us, this day, our daily bread, and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

A prayer for a family on the Lord's day evening.

MOST gracious God, and merciful father in Chriſt Jeſus our Lord, we draw near to thee this evening of thy holy day, to renew our praiſes

praiſes and thankful acknowledgments to thy divine majeſty, for thy great goodneſs to us, and to all the children of men, on whom thou haſt beſtowed innumerable favours and bleſſings, out of thy free bounty and loving-kindneſs: we are thine and not our own, thou haſt made us, and not we ourſelves, we are thy people and the ſheep of thy paſture, we have been the objects of thy fatherly care and kind providence ever ſince we came into the world: and we acknowledge with all gratitude and humility, that goodneſs and mercy have followed us through the whole courſe of our lives paſt, even to this day, and that from thy bountiful hand we have received many bleſſings and benefits which are exceeding great and valuable, of the leaſt of which, we confeſs, we are altogether unworthy: forgive us, we beſeech thee, all the ungrateful and unworthy returns we have made to thee for all thy goodneſs, and may thy patience and forbearance lead us to a ſincere repentance, and engage our hearts to the love of thee our God above all things, and to the conſtant practice of righteouſneſs and virtue all the days of our lives.

We

We bleſs thee that we can celebrate this day which is ſet apart for the purpoſe of public religious worſhip and inſtruction, as oft as it returns, and that we have been permitted to aſſemble ourſelves together with our chriſtian brethren, to worſhip thee the great creator and governor of the world, in the name of our common redeemer Jeſus Chriſt thy Son, and to receive ſome inſtructions and exhortations from thy holy word, for our improvement in all holineſs and virtue: how amiable are thy tabernacles, O Lord of hoſts? we eſteem a day in thy courts, better than a thouſand, and would rather be door-keeper in the houſe of our God than dwell in the tents of wickedneſs.

Give us grace, we beſeech thee, to make a proper improvement of what we have been hearing and doing, that we may be daily growing in grace, and in the knowledge of Jeſus Chriſt, and be fruitful in all the works of goodneſs, and righteouſneſs and truth, to thy glory and praiſe, and the carrying forward our own ſalvation and happineſs.

Mercifully overlook whatever thy pure and holy eyes have ſeen amiſs in our religious

ligious performances, or in any part of our conduct this day, and accept of our ſincere endeavours to ſerve thee, and glorify thy name, however weak and imperfect they have been; and if any good impreſſions have been made upon our minds, may they abide with us, and have a proper influence upon our temper and conduct: and let us be always poſſeſſed with ſuch a ſerious ſenſe of thy being and perfections, of the wiſdom and equity of thy adminiſtration, of the reaſonableneſs and excellency of religion, and the certainty of a future ſtate of rewards and puniſhments, as may effectually reſtrain us from every thing that is evil, and excite us to ſtudy above all things to approve ourſelves to thee by the conſcientious practice of every thing that is good and acceptable in thy ſight, and may render us in ſome meaſure like to thee, the ſtandard and original of all perfection, and fit for the glorious ſociety of the holy angels, and the ſpirits of the juſt made perfect.

Help us, O Lord, againſt our manifold infirmities, and ſecure us againſt the ſnares and temptations to which we are expoſed; let us be daily increaſing in all

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the chriſtian virtues, and abounding in every good word and work, and let us be filled with that wiſdom which is from above, that is pure and peaceable, gentle and eaſy to be intreated, full of mercy and good fruits, without partiality and without hypocriſy. May we carefully endeavour to adorn that holy religion we profeſs by a truly chriſtian temper and conduct in all things, and let us (as becomes thine elect, holy and beloved) put on bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, and forgiving one another, as Chriſt forgiveth us; and let us, above all, put on that large and open and charitable frame of ſpirit, which is the moſt perfect bond of chriſtian union; may the peace of God rule in our hearts, and the word of Chriſt dwell in us richly in all wiſdom, and whatſoever we do, whether in word or in deed, let us do all in the name of the Lord Jeſus; giving thanks always, for all things, unto thee, even the Father, by him: let us have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them by the purity of our manners, and the holineſs and goodneſs of our lives, and to

that end let us walk circumſpectly, wiſely and watchfully, redeeming the time, and readily embracing all proper opportunities of doing good, and improving our minds in moral and ſpiritual perfection; that ſo paſſing through this world innocently and uſefully, we may in thy good time finiſh our courſe with joy, and be admitted to partake of that glory and happineſs which thou haſt prepared for the faithful diſciples of thy Son.

And thou, O God, who art the creator and preſerver of all men, we would humbly offer up our prayers unto thee for all ſorts and conditions of men, that it may pleaſe thee to continue the care of thy government over the world which thou haſt made, and to diſpenſe the bleſſings of thy goodneſs to all men in all parts of the earth; and particularly that it may pleaſe thee in thy good time to communicate the knowledge of the chriſtian religion in its truth and purity unto all nations, that the kingdoms of the world may become the kingdoms of thee the one true God, and of thy Son Jeſus Chriſt; and there may be great peace and happineſs in all lands by obeying the laws of the prince of peace:

let

let every thing be happily taken out
the way that is an hindrance to the ſuc
ceſs and propagation of the goſpel, l
the chriſtian churches be purged of eve
ry thing that offends, or tends to brin
a reproach on the chriſtian name; ma
the truth as it is in Jeſus prevail ever
where, and be embraced in the love o
it, and have a proper influence on th
hearts and lives of all who entertain an
profeſs it.

Be favourable to theſe lands of Britai
and Ireland, wherein we dwell, and th
dominions thereto belonging; continu
to us, if it be thy will, the enjoymen
of our civil and religious liberties, wit
our public peace and tranquility, an
our healthful and fruitful ſeaſons; an
may we ſhew our gratitude for the
valuable bleſſings by the holineſs an
obedience of our lives.

Bleſs our king upon the throne, an
all the royal family, protect them by th
providence, guide them with thy hol
ſpirit, and may they be ſhining exam
ples of piety and virtue to all abou
them: direct all who are in authorit
under the king, and over us; may the
rule in thy fear, as knowing they mu
give

ve an account; and grant that we thy
ople and all the inhabitants of theſe
nds, may under the ſhadow of civil
thority, lead peaceable and quiet lives
all godlineſs and honeſty. Give ſuc-
ſs to the labours of all who preach
e goſpel of thy Son in its truth and
mplicity, and may pure and undefiled
ligion, and the power of godlineſs,
uriſh and prevail in all the churches,
d be viſible in the lives and converſa-
n of chriſtians. Have mercy upon
oſe who labour under any kind of
fliction, trouble or diſtreſs, whether
mind, body, or outward circumſtances,
d do them good as their various caſes
d neceſſities require; bleſs our friends
d relations; requite the kindneſs of
r benefactors; and if we have any
emies, Father forgive them: be gra-
ous to us of this family, may we all
dutiful and faithful to one another,
cording to the relations we are in;
ay thoſe who are young remember
eir creator in the days of their youth]
d may it pleaſe thee to continue health
d peace among us, and to incompaſs
with thy favour as with a ſhield.

And

And now, O Lord, we thank the for the protection of thy providence ove us this day, and that by thy good hand upon us we are ſafely brought to the concluſion of it; impute not t us any of the failings or infirmitie of the day, and if thou haſt ſeen ſin cerity in our hearts, accept of us gra ciouſly in Jeſus Chriſt; take us and a in whom we are concerned, into th care and keeping throughout the night and bring us in ſafety, if it be thy will to the light and comforts of another day fitted and diſpoſed for the duties an events of it. Theſe our prayers an ſupplications we humbly preſent to th divine majeſty in the name and as th diſciples of thy Son Jeſus Chriſt ou Lord, and in the comprehenſive word which he hath taught us, we ſum up all our requeſts both for ourſelves an others:

OUR Father, who art in Heaven Hallowed be thy name; may th Kingdom come; and thy will be done i earth, as it is in Heaven. Give us, da by day, our daily bread, forgive us ou treſpaſſes, as we forgive them that tre pa

ſs againſt us. And lead us not into mptation, but deliver us from evil. or thine is the Kingdom, the Pow-, and the Glory, for ever and ever. *men.*

prayer for a family on any other day of the week, and which may ſerve either for morning or evening.

O Lord God Almighty, the maker, preſerver, and governor of the hole world, on whom we, and all eatures, continually depend, and to hom we are ſubject and accountable; e acknowledge and adore thee as our ord, our Lawgiver, and our Judge, d our moſt merciful Father in Chriſt eſus thy Son: we come unto thee in his ame, believing that thou art, and art he rewarder of them who diligently ek thee: we preſent ourſelves before hee in thankful acknowledgment of thy oodneſs to us, and to all thy creatures, worſhip thy divine majeſty with re-erence and godly fear, and by prayer d ſupplication with thankſgiving to offer

offer up our requeſts unto thee, who ar
the hearer of prayer, able and willing
to help us.

We are all of us thy creatures, whom
thou haſt formed after thine own image,
and made capable of knowing thee from
whom we come, and the relations we
ſtand in to thee as our moral governor
and judge, and to the reſt of mankind
as members with us of the ſame com-
munity, and fellow ſubjects of thy mo-
ral kingdom, and capable of knowing
the ſeveral duties which ariſe out of
theſe relations; we bleſs and praiſe thee,
O Lord, for this honourable rank thou
haſt given us in the order of thy crea-
tion; thou haſt taught us more than
the beaſt of the field, and made us wiſer
than the fowls of heaven, thou haſt put
a ſpirit in man, and the inſpiration of
the Almighty hath given him under-
ſtanding. O! that we may live ſuitably
to this dignity of our nature, and as be-
comes moral agents created in the image
of God, formed for religion and virtue,
endowed with ſocial as well as private
affections, and made to be happy in the
exerciſe of them.

It becomes us likewiſe to bleſs thee and celebrate thy praiſes for the farther advantages we enjoy by the goſpel of thy Son Jeſus Chriſt, whereby immortal life and happineſs is ſet in a clear light than ever it was before, the ſting of death is removed, and the kingdom of heaven is opened to all who truly believe, and ſincerely obey, his goſpel: bleſſed be that good providence which hath ordered our lot, and determined the bounds of our habitation in a land of light and viſion, and that from our early years we have been trained up in the knowledge of thee, the only true God, and of him whom thou haſt ſent to be our Saviour, even Jeſus Chriſt thy Son, whom to know is life eternal.

We confeſs, O Lord, we are poor ſinful creatures, who have in many inſtances departed from thy commandments, and wandered in crooked paths, diſhonouring to our holy religion, and tending to provoke thy juſt wrath and diſpleaſure againſt us; we have done thoſe things which we ought not to have done, and we have neglected, or careleſly performed, the things which we ought to have done, and have not made that progreſs in holineſs and

virtue which might reaſonably have been expected from us, who have enjoyed ſuch advantages and means of improvement in moral and ſpiritual perfection; if thou, Lord, ſhouldſt be extreme to mark what we have done amiſs, there is not one of us could ſtand before thee, and we have no other hope or confidence but in thy mercy and goodneſs, which thou haſt declared unto mankind in Chriſt Jeſus thy Son: by him thou haſt invited and encouraged ſinners to repentance, and upon his blood thou haſt eſtabliſhed with us a moſt gracious covenant of pardon and acceptance upon the moſt merciful and condeſcending terms; which our conſciences cannot but approve of as worthy of thee to require, and fit for us to comply with; incline our hearts, we beſeech thee, to a ſincere compliance with them, that we may truly repent of our ſins and forſake them, and denying all ungodlineſs and worldly luſts, may live ſoberly, righteouſly and godly, in this preſent world.

We know and believe that Jeſus Chriſt is a teacher ſent of thee, and that no man ever ſpake as he did, or taught the true religion in that perfection that he has done, or led ſuch a pure, holy, and

uſeful

uſeful life, as he did; grant them, O Lord, we beſeech thee, that we may obey from the heart the doctrine he hath taught us, that we may carefully imitate the example he hath left us, and cultivate in ourſelves the ſame mind, the ſame temper and ſpirit that was in him.

And that our lives may be an ornament to our chriſtian profeſſion, and anſwer the great and good deſign propoſed by the goſpel, grant that whatſoever things are true and ſincere, whatſoever things are comely and venerable, whatſoever things are juſt and equitable, whatſoever things are pure and chaſte, whatſoever things are lovely and reputable, whatſoever things are really virtuous and praiſe-worthy, we may think of theſe things, and hold them in high eſteem, and zealouſly ſtudy to practiſe them: and may the very God of peace ſanctify us holy, and we pray God that our whole ſpirit and ſoul and body, may be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.

We thine unworthy ſervants would likewiſe humbly intercede with thee, the tender parent of the univerſe, in behalf of all mankind, whereſoever they

dwell on the face of the earth, knowing that it is good and acceptable in thy ſight, that we ſhould expreſs before thee our love and good will to all men, and our deſire of their happineſs: we commend them all unto thee, and to the care of thy providence; contiuue to do them good, giving rain from heaven and ful ſeaſons, filling their hearts with food and gladneſs; eſpecially we pray that the goſpel of our great Redeemer may have free courſe, and be glorified thro' the whole world, and that all the inhabitants of the earth may come to the knowledge of the true religion, and be guided to the way of peace and happineſs, and walk in it: reform whatever is amiſs in the chriſtian churches, either in doctrine, worſhip, diſcipline, or moral conduct; purge them from the corruptions and abuſes that have been introduced into them, and let the ſtate of religion which was eſtabliſhed in thy wiſdom by Jeſus Chriſt, be reſtored to its original purity and ſimplicity, that the power and efficacy of it may no longer be weakened and loſt through the groſs mixtures of idolatry, ſuperſtition, or enthuſiaſm, or the commandments of

God

God rendered of no effect by the traditions and ordinances of men.

Be favourable to theſe lands of our nativity, preſerve peace within our bordors, abundantly bleſs our proviſions, let our poor be ſatisfied with bread, and may we all rejoice in thy goodneſs with thankful hearts; continue among us the light of thy glorious goſpel, with all our valuable privileges and liberties both civil and religious: bleſs thoſe who are in authority over us in civil affairs, guide them in their adminiſtration, and may they rule in thy fear, and be thy miniſters to us for good: extend thy pity and compaſſion to thoſe who labour under any kind of affliction, and make all things work together for their good; awaken ſecure and careleſs ſinners, that they may think on their ways, and turn themſelves unto thee and to the practice of righteouſneſs, before it be too late; raiſe up them that are fallen, ſtrengthen them that are weak; comfort thoſe who are melancholy, reſtore to the exerciſe of reaſon ſuch as are in any meaſure deprived of it; and do good anto all as their various caſes and neceſſities may require.

For the morning.

AND now we bleſs thee, O Lord, for the watchful care of thy providence over us thro' the darkneſs of the night, and that after a refreſhing reſt we are brought in ſafety to ſee the light, and enjoy the comforts of another day; continue thy protection over us throughout the enſuing day, defend us from the dangers to which we may be expoſed, ſecure us againſt the ſnares and temptations of an evil world, keep us in thy fear continually, and may we live under an habitual ſenſe of thy preſence and providence; direct us in all our ways, perfect what concerns us, and make all things, whether proſperous or adverſe, work together for our good.

For the evening.

AND now we thank thee, O Lord, for the kind protection of thy providence over us through the paſt day, and that by thy good hand upon us, we are ſafely brought to the concluſion of it; graciouſly overlook whatever thou haſt ſeen amiſs in any part of our conduct, and accept of our ſincere, though weak endeavours to ſerve thee, in the duties of piety and virtue, and to approve ourſelves to thee in well-doing: we would humbly commit ourſelves, and all in whom we are concerned, to thy continued protection, and care through the enſuing night, praying that after a moderate and refreſhing ſleep, we may awake the following morning with renewed health and vigour, to purſue the work and buſineſs of the ſeveral ſtations in which thou haſt placed us, that we may anſwer the wiſe purpoſes of our creation, by doing good while we ſojourn in theſe bodies, and by preparing our minds for higher and nobler employments hereafter in a future and better ſtate.

Mercifu

Mercifully pardon all our paſt offences, upon the terms of thy Son's goſpel, and let not our ſins ſeparate between us and our God, or provoke thee to reject our prayers and ſervices; help us againſt our infirmities, and eſpecially the ſins that moſt eaſily beſet us; and let us be daily attaining to farther and higher degrees of all holineſs and virtue, and advancing towards the true perfection and happineſs of our nature, till it ſhall pleaſe thee to call us up to the full and and compleat enjoyment of it in that ſtate which thou haſt prepared for the righteous; into which we beſeech thee to bring us, and all thy faithful ſervants, in thy good time, for thy mercies ſake in Jeſus Chriſt our bleſſed and only mediator, in whoſe comprehenſive words we ſum up all our requeſts both for ourſelves and others.

OUR Father, who art in Heaven. Hallowed be thy name. Thy Kingdom come. Thy will be done in earth, as it is in Heaven. Give us, this day, our daily bread, and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into

temptation, but deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

A prayer for the uſe of a family on Saturday evening.

MOST glorious and ever bleſſed God, thou art the former of all things, the Lord of Hoſts is thy name, who art wonderful in counſel, and excellent in working; thou art the ſtay and ſupport of the whole creation, and a ſtrong tower of defence to all thoſe who put their truſt in thee, and keep thy ways: thou art our life and the length of our days, our times are in thy hand; our dependance is entirely on thee, and we are in all things ſubject to thy diſpoſal; bleſſed be thou who humbleſt thyſelf to take a care of thy creatures; it is our happineſs, and we rejoice in it, that thou art the ruler of the world, and that we are under the government of the moſt perfect wiſdom and goodneſs in conjunction with infi-

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nite power; we would truſt in thee at all times, and pour forth our hearts before thee, we would rejoice in the Lord, and joy in the God of our ſalvation.

We thank thee for thy goodneſs and loving-kindneſs to us and to all the children of men; we bleſs thee for our creation and preſervation, and all the comforts and conveniencies of this life, which through thy good providence we enjoy; but above all we bleſs thee for thine ineſtimable love in the redemption of the world by thy Son Jeſus Chriſt our Lord, for the means of grace, and the hope of glory, and all the privileges and advantages we enjoy by the chriſtian revelation.

We acknowledge, O Lord, with ſhame and confuſion of face, that we have not rendered unto thee according to the benefits which thou haſt beſtowed upon us, nor made that improvement of our goſpel privileges that we might and ought to have done; we have ſinned againſt thee, and broken thy holy and righteous laws, times and ways without number, and if thou, Lord, ſhould mark our iniquities, we could not any of us ſtand before thee; but in an hum-

ble and penitent ſenſe of our ſins, we draw near to thee in the name of thy beloved Son, and according to the tenor of that covenant thou haſt eſtabliſhed with us on his blood, we earneſtly beſeech thee to forgive us our ſins, and to cleanſe us from all unrighteouſneſs; and grant, O Lord, that we may hereafter walk in newneſs of life, bringing forth the ſuitable fruits of repentance, and ſtudying to abound in holineſs and virtue, and all good works.

We thank thee for thy patience with us, and that we are ſtill ſpared, and have time and opportunity to work out our ſalvation: we thank thee for all the paſt mercies of our lives, and particularly for thoſe of this paſt week which is now about to end; graciouſly pardon and overlook whatever we may have done or omitted contrary to thy holy laws; and give us grace to employ the approaching week, and all the remaining weeks and days that may be allotted to us in this world, to the true ends and purpoſes of life, that we may all of us, in our ſeveral places and ſtations, and according to our abilities, capacities, and opportunities, glorify thee our great creator

and governor, do good to men, who are made in thine image, and perfect our own minds more and more in all moral excellence.

Grant us this night, if it be thy will, a quiet refreshing rest to our frail bodies, and raise up the ensuing morning with renewed health and strength, and in a suitable frame and temper of mind for the duties and services of the day; and as the morrow is the day of rest, set apart for the public exercises of religious worship and instruction, let not any of us forsake the assembling ourselves together with our christian brethren for that wise and good end; but let us with joyful and thankful hearts, and with a true, fervent, and religious zeal, repair to thy house of prayer, to celebrate publicly with all the christian church, the worship which is due to thee from all who know how great and good, and excellent thou art; prepare our hearts to pray, and thine ear to hear, and let our minds be pure and holy, humble and penitent, resigned and devout, upright and sincere before thee; filled with love to thee, to the blessed Jesus and to all men, and with the fruits of the spirit

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in all righteouſneſs, and goodneſs, and truth, that we may be meet temples for the holy ghoſt to dwell in, and fitted to offer up ſpiritual ſacrifices that may be acceptable to thee by our Lord Jeſus Chriſt.

Grant, O Lord, that on this thy holy day that is approaching, we may not only abſtain from worldly buſineſs, but may ſanctify it by the exerciſes of piety, by prayers and ſupplications with thankſgiving, by hearing and reading thy holy word, ſerious meditation upon it, by ſelf-examination, and by the works of charity and mercy: and may it pleaſe thee to give grace to the miniſters of thy goſpel, the paſtors and teachers of thy churches, that they may diſcharge the duties of their office with care and fidelity, and do thou accompany their labours with thy bleſſing, which alone giveth ſucceſs; and may our lives in this world be a conſtant preparation for that eternal reſt which remaineth for thy faithful people in heaven above, when we ſhall be ever with the Lord, beholding his glory, and partaking of it *.

And

* In this paragraph there are a few ſentences taken from a prayer of Mr. Oſtervald in the Liturgy which he compoſed for the church of Neufchatel, with variations.

And now, O our God and heavenly Father, we humbly pray that thy name be hallowed and glorified through the whole world, that thy kingdom may come, and thy goſpel be propagated unto all nations; and that thy bleſſed and holy will may be done, and thy wiſe and righteous laws obſerved and obeyed, every where, by men here upon the earth, even as by the celeſtial inhabitants in heaven; give us day by day our daily bread, and ſuch a portion of the neceſſaries and conveniencies of life, ſuch a meaſure of health, and other temporal mercies, as in thy wiſdom thou knoweſt to be beſt and moſt expedient for us; and let us enjoy thy bleſſing with all, which alone maketh rich: forgive us all our ſins, our treſpaſſes and offences againſt thy holy laws, for thy mercies in Jeſus Chriſt, even as we do ſincerely and from the heart forgive all thoſe who treſpaſs and offend againſt us: and lead us not into temptation, but deliver us from evil; be pleaſed in the courſe of thy providence either to keep us from being tempted to ſin, or ſupport and deliver us when we are tempted; and let us be happily delivered from every evil way and work,

and

and preſerved to thy heavenly kingdom, through Jeſus Chriſt our Lord, and by the conduct of the holy ſpirit of grace; for thine is the kingdom which we pray may come; thine is the power whereby thou art able to anſwer our requeſts, and do for us exceeding abundantly above what we can aſk or think; and thine is, and ever will be, the glory of thy amiable perfections, and of thy wiſe and righteous adminiſtration, from angels and men, thro' everlaſting ages. *Amen, Amen.*

A prayer for a perſon in private on the Lord's day morning.

GREAT and glorious Lord God, the creator of heaven and earth, and of all things that are therein: the wiſe and righteous governor of the world, and the impartial and merciful Judge of angels and men; I draw near to thee in the name of thy beloved Son, to offer up my morning ſacrifice, in thankful acknowledgment of thy great goodneſs to me, and all thy creatures,

and

and in an humble ſenſe of my dependance upon thee, and my ſubjection to thy government, in which I have reaſon moſt heartily to rejoice.

Unto thee is juſtly due from me, and from every intelligent and moral creature, the moſt humble tribute of praiſe and thankſgiving, adoration and obedience, for thou haſt created all things, and from thy goodneſs it is that they are, and were created; and worthy is the Lamb that was ſlain to receive power, and riches, and wiſdom, and ſtrength, and honour and glory, and bleſſing, for he hath redeemed us from our ſins with his moſt precious blood, and made us kings and prieſts unto thee even the Father; bleſſing and honour, and glory, and power, be unto thee who ſitteſt on the throne, and unto the Lamb for ever and ever.

I praiſe thee, O my God, I acknowledge thee to be the Lord; the whole creation doth glorify thee, the Father everlaſting; all thy works do praiſe thee, and it becomes thy ſaints to bleſs thee; for thy works are manifold, O Lord, in wiſdom thou haſt made them all; the earth alſo is full of thy riches, and thou

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art daily diſpenſing the bleſſings of thy goodneſs to all thy creatures.

I am thine, O Lord, and not my own, thou haſt made me, and not I myſelf; I am thy creature and thy ſervant, a ſubject of thy moral kingdom, and a diſciple of thy Son Jeſus Chriſt, and it becomes me to worſhip and bow down, and kneel before the Lord my maker. Bleſſed be thou, O Lord, who haſt formed me after thine own image, who haſt made me a rational and moral agent, capable of knowing and imitating thee, and of enjoying the communications of thy favour; as by thee I have been brought into the world, ſo by thee have I been upheld from the womb till now, and have been the charge of thy providence ever ſince I was born; and I acknowledge with all gratitude, that goodneſs and mercy have followed me all my life paſt even to this day, and that from thy bountiful hand I have received bleſſings and advantages that are very great and many, of the leaſt of which, I confeſs, I am altogether unworthy: I thank thee particularly for that meaſure of health I enjoy, and the kind deliverances thou haſt graciouſly vouch-

vouchsafed me from evils and dangers to which I have been exposed, and sicknesses with which I have been sometimes afflicted; I bless thee that I have food to eat, and raiment to put on, and a quiet and safe habitation to dwell in; and I praise thee for the exercise of my rational and moral powers, and the use of my senses continued with me, and for all the mercies that are in my lot, which I acknowledge to be past my reckoning. But it becomes me in a more peculiar manner to bless thee and celebrate thy praises for thy great goodness in sending thy Son into the world, for the salvation and redemption of mankind, who was delivered for our offences, and raised again for our justification.

I thank thee, O my heavenly Father, for that most gracious covenant thou hast established with us in his blood, wherein the pardon of our sins, and our acceptance with thee to eternal life are promised upon the reasonable and condescending terms of submitting to him by faith and repentance, and a sincere obedience for the future; and the assistance of thy holy spirit is offered to all who ask it from thee, to fortify us against

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the temptations to which we are ex
poſed, and enable us to do thy will wit
delight and chearfulneſs. and to perſe
vere in a courſe of virtue and holy obe
dience to the end of our lives; I than
thee for theſe great and precious pro
miſes ſealed to us with the blood of th
Son, and farther confirmed by his reſur
rection from the dead, and the gifts o
the holy ghoſt, and for all the othe
privileges and advantages I enjoy by th
goſpel revelation; may I ſtudy to mak
a proper improvement of them by a con
tinual progreſs in holineſs, and in a
ſpiritual and moral perfection.

I thank thee particularly for the re
and refreſhment of this laſt night, an
that by thy good providence I am brough
in ſafety to the beginning of this da
let my mind be duly diſpoſed for th
duties and ſervices of it, that I may at
tend on them with ſerioufneſs and reve
rence; forgive me all my paſt offence
upon the terms of the goſpel, and le
there be no cloud of guilt to ſeparat
between me and my God, nor any pre
vailing iniquity or corruption in my hear
to hinder the acceptance of my religiou
ſervices; and when I ſhall be aſſemble
wit

ith my chriſtian brethren to celebrate
y worſhip, and hear the inſtructions
f thy word, be thou graciouſly preſent
ith us, and may thy good ſpirit help
r infirmities, and aſſiſt us in our de-
tions.

Preſerve me, O Lord, I beſeech thee,
om a careleſs, wandering, and inatten-
ve mind; let not the cares of this
orld, or the love of riches, or the plea-
res of life, or the luſts of other things
ntering into my heart, diſtract my
oughts, and diſturb my devotion, or
oak the word, and hinder my profit-
g; but help me to compoſe my
oughts, and fix my attention, that
ith a pure and upright heart, and a
rious attentive mind I may hear the
ſtructions of wiſdom, and offer up my
rayers and ſupplications with thankſ-
ivings unto thee who art the hearer of
rayer, to whom all fleſh ſhould come.

Theſe things I humbly requeſt of thee,
Lord, for thy goodneſs ſake in Jeſus
hriſt the Son of thy love, who was
ead, and is alive, and lives for ever-
ore, in whoſe comprehenſive words I
rther call upon thee,

O My Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth, as it is in heaven; give me this day, my daily bread, forgive me my treſpaſſes, as I forgive them that treſpaſs againſt me, and lead me not into temptation, but deliver me from evil, for thine is the kingdom and the power, and the glory, for ever and ever. *Amen.*

A prayer for a perſon in private on the evening of the Lord's day.

I Adore thee, O Lord, as the author of my being, the preſerver of my life, and the fountain of all the mercies I enjoy, to whoſe goodneſs I am indebted for all that I am and have, and upon whom are founded all my future hopes and expectations both for time and eternity: I thank thee for the valuable privileges and advantages I enjoy as I am a rational and moral agent, and a diſciple of thy Son Jeſus Chriſt, and I beſeech thee to enable me by thy grace to form the temper of my mind, and order the

rſe of my converſation in this world,
becomes the dignity of my rational
moral nature, and my holy chriſ-
profeſſion, and as becomes one
o entertains the bleſſed hope of eter-
life.

humbly and thankfully adore that
d providence that hath ordered my
and determined the bounds of my
itation in a land of light, knowledge,
liberty; that from my early years I
e been inſtructed in the principles of
religion, and the rules of piety and
ue, and have the moſt powerful mo-
s to obedience ſet before me, and
greateſt helps and encouragements
en me to lead me to the practice of
ineſs here, and the enjoyment of the
heſt happineſs my nature is capable
hereafter; and particularly I thank
e for the opportunities I enjoy of aſ-
bling with my chriſtian brethren for
lic worſhip and inſtruction on the
that is ſet apart for that purpoſe as
as it returns.

thank thee that I have been permit-
this day to attend upon the public
itutions of religion, and to join with
chriſtian brethren in calling upon

thy

thy holy name, in ſhewing forth th
moſt worthy praiſe, in giving thanks f
the great bleſſings and benefits we ha
received from thy bountiful hand,
aſking from thee thoſe things that a
neceſſary and requiſite as well for t
body as the ſoul, in offering up my i
terceſſions for all men, and in hearin
the inſtructions of thy holy word; fo
low with thy bleſſing, I beſeech the
the work and ſervice I have been em
ployed in; may the prayers and ſuppl
cations, interceſſions and thankſgivin
which have been preſented to thee th
day in the name of our great and wo
thy mediator the Lord Jeſus Chri
come up as a memorial before thee, a
obtain a favourable acceptance and
anſwer of peace; may the inſtructio
and exhortations which I have be
hearing from thy word be carried hom
to my conſcience, and ſink into m
heart, and if any good impreſſions ha
been made upon my mind, may the
abide with me, and have a proper effe
upon my temper and conduct: pardo
the coldneſs and imperfection of my de
votions, and whatever has been amiſs i
my performance of religious duties, a
if thou haſt ſeen ſincerity in my hear
le

me be graciouſly accepted in Jeſus
riſt.

As a member of the great communi-
of mankind in general, and of the
urch of Chriſt in particular, I would
mbly renew my addreſſes unto thee
e God and Father of all, on behalf of
men dwelling on the face of the
rth, that it may pleaſe thee to conti-
e the care of thy providence over them,
d to diſpenſe the bleſſings of thy good-
ſs to them, giving rain from heaven,
d fruitful ſeaſons, filling their hearts
th food and gladneſs: but eſpecially I
ay that thou wouldeſt make thy ways
own upon the earth, and thy ſaving
alth among all nations; let Jews and
entiles be brought to the obedience of
e faith, let pure and uncorrupted chriſ-
nity obtain over the whole world, and
eat peace and happineſs be in all lands,
obeying the laws of the prince of
ace Jeſus Chriſt: and may all who
ofeſs and call themſelves chriſtians,
part from all iniquity and idolatry,
d live ſuitably to their holy profeſſion,
deavouring to abound in every good
ord and work, whereby they may glo-
y God, do good to men, and perfect
emſelves more and more in all holineſs
d virtue.

I would likewiſe humbly pray for th
welfare and proſperity of theſe lands
Britain and *Ireland*, and the dominion
thereto belonging, that it may pleaſe the
to continue to us the enjoyment of a
our valuable privileges and liberties bot
civil and religious, together with ou
public peace and tranquility, and ou
healthful and fruitful ſeaſons; pardo
the many ſins which abound too muc
among us, and may thy patience and for
bearances, and the many deliverance
which in time paſt thou haſt worked fo
us, lead us all to a true and unfeigne
repentance, that iniquity may not be ou
ruin, or deprive us of the continuanc
of thy favour and protection.

May it pleaſe thee to bleſs our Kin
upon the throne, and all the branche
of the royal family, with all our inferio
rulers and magiſtrates, and all orders an
degrees of perſons amongſt us; and ma
all and every one, in their ſeveral place
and ſtations, ſtudy to promote the ho
nour and intereſt of true religion, an
the peace and happineſs of theſe lands
that under the ſhadow of civil authority
we may lead quiet and peaceable lives i
all godlineſs and honeſty.

May it pleaſe thee to bleſs the labour
o

f thoſe who preach the goſpel of thy
on in its truth and ſimplicity, and may
he good effects thereof be viſible in the
ves and converſations of chriſtians: let
nners be converted from the error of
heir ways, and brought into the paths
f truth and righteouſneſs, and may thoſe
ho are already in a ſtate of holineſs and
irtue, be encouraged and perſuaded to
erſevere and abound therein.

I would humbly commend to thy fa-
herly mercies and tender compaſſions,
l ſuch as labour under any kind of
ouble or diſtreſs, may their afflictions
dound to their profit, and may they be
pported under them, and in thy good
me happily delivered out of them;
articularly I beſeech thee to pity thoſe
ho ſuffer for righteouſneſs ſake, and
e perſecuted on account of religion, and
onſcience towards God: Lord propor-
on their ſtrength to their trials, and
t thy grace be ſufficient for them; and
that ſeaſon which thou knoweſt to be
eſt and fitteſt, put an end to all oppreſ-
on and perſecution for conſcience ſake,
hat there may be no hurting nor deſtroy-
ng in all thy holy mountain.

May the bleſſing reſt upon this family
o which I belong, enrich us all with

ſpiritual bleſſings in heavenly things in Chriſt Jeſus, and with ſuch a portion of temporal bleſſings as thou knoweſt to be moſt expedient for us.

I thank thee that by thy good provi- dence I am brought to the concluſion of this day in peace and ſafety, Lord im- pute not to me wherein I have failed and come ſhort in the performance of my duty, and let me be accepted in the be- loved, upon the terms of his goſpel, and find favour in thy ſight.

Keep me in the ſhadow of thy wing through the enſuing night, grant me refreſhing reſt to my frail body, and raiſe me up in the morning with renew- ed health and vigour, to return to the buſineſs of the day in thy fear.

And now, O thou my God and Father who art in heaven, and from thence be- holdeſt all the dwellers upon earth, and maketh proviſion for all thy creatures, may thy name be ſanctified and glorified thro the whole world. May thy kingdom come, and the goſpel of the great Re- deemer be publiſhed among all nations and may thy holy will be done in earth as it is in heaven, and the eternal laws of godlineſs, righteouſneſs, charity, and purity, be obeyed here below with that

ſincerity

ncerity, delight and conſtancy, as they re obſerved by the holy angels above; ive me day by day my daily bread; give ne neither poverty nor riches, but feed e with food convenient for me, and aving food and raiment, may I learn erewith to be content. Forgive me ll my offences againſt thee, and my anſgreſſions of thy holy laws, upon the rms of the goſpel, even as I do ſincere- forgive thoſe who treſpaſs and offend gainſt me; and let me not fall into ſin y the power of any temptation, but eliver me from evil both natural and oral, and lead me in the paths of ho- neſs and virtue to the poſſeſſion and en- yment of everlaſting life and happi- eſs through Jeſus Chriſt my bleſſed Sa- our and Redeemer, through whom I cribe to thee my heavenly Father, the ngdom, the power, and the glory, for er and ever. *Amen.*

A Prayer for a perſon in private on any other day of the week, morning or evening.

MOST gracious and merciful God, I come before thee as a diſciple thy Son Jeſus Chriſt to worſhip thy

divine majeſty with all reverence and hu-
mility; I acknowledge my entire and
conſtant dependence on thee, in whom
I live and move, and have my being, and
to whoſe fatherly care and kind provi-
dence I am indebted for my daily pre-
ſervation, and all the mercies that are in
my lot.

I would reflect with gratitude and
praiſe on that goodneſs and mercy that
has followed me all my life long even till
now. I would call to my remembrance
the many inſtances of thy loving kind-
neſs, of thy patience, forbearance, and
tender compaſſion which I have met with
from time to time, and would call upon
my ſoul, and all that is within me, to
magnify and praiſe thy holy name; bleſs
the Lord, O my ſoul, and forget not all
his benefits, who forgiveth all thine ini-
quities, who healeth all thy diſeaſes, who
redeemeth thy life from deſtruction, and
crowneth thee with loving-kindneſs and
tender mercies.

I praiſe and bleſs thee, O Lord, who
haſt giving me being and life, who haſt
imparted to me reaſon and underſtand-
ing, and moral diſcernment, whereby I
am capable of knowing and reſembling
thee the fountain and original of all
perfec-

perfection, and of rising to high degrees of happiness in another state; thou hast made us but a little lower than the angels, thou hast crowned us with glory and honour, thou hast made us to have dominion over the work of thy hands, and put the lower animal world in subjection to us.

I thank thee with all my heart for the means of improvement in knowledge and virtue which thou hast graciously afforded me, and particularly for the great advantage I enjoy by the gospel revelation, whereby I am clearly instructed in the true religion and all the particulars of my duty, am fully assured of another world after this, and see the way to be happy in it, by obeying the doctrine and imitating the example of thy beloved Son; O let me not receive this grace in vain, nor dispise or neglect this great salvation, but incline my heart to embrace the offers of the gospel, and comply with the wise and gracious terms of acceptance laid down in it, that being reconciled unto thee, and devoted to thy service and obedience, I may have peace in my own mind, and good hope of being happy in thy favour hereafter.

I confeſs I have ſinned againſt thee and tranſgreſſed thy holy laws in many inſtances, I have greatly failed and come ſhort in the performance of my duty and have not made that progreſs in ſpiritual and moral perfection that I ought to have done, and which might reaſonably have been expected from one who had enjoyed ſuch advantages for improvement. I acknowledge my tranſgreſſions O Lord, and my ſins are ever before me; I take to myſelf ſhame and confuſion of face, becauſe I have ſinned againſt thee. God be merciful to me a poor ſinner, and according to the tenor of that covenant which hath been ſealed with the blood of thy Son, pardon all my paſt offences; and enable me by thy grace to break off my ſins by righteouſneſs, and wherein I have offended or done iniquity, to do ſo no more; but hereafter to walk in newneſs of life, and, denying ungodlineſs and worldly luſts, to live ſoberly, righteouſly, and godlily in this preſent world.

Purify my heart, O Lord, from all ſinful thoughts, inclinations, and deſires, and from all bad intentions and deſigns; deliver me from a ſenſual and worldly mind, and may I be ſpiritually and heavenly

enly minded, ſetting my affections on hings above, and not on things on the arth; deliver me from pride, inſolence, nd ſelf-conceit; and may I be modeſt, umble and condeſcending; deliver me rom ſinful anger, wrath, and malice, nd from envy, ill-will, revenge and all ncharitableneſs, and let meekneſs and entleneſs, forgiveneſs and peaceableneſs, nd univerſal love and good-will be the revailing temper of my mind, and give aw to all my words and actions; deliver ne from all guile, falſhood, and hypoci- y, and may I ſtudy truth in the inward art, and be ſincere and without offence o the day of Chriſt; and as the ſum of ll religion, and the beſt ſecurity againſt emptation, let my mind be always poſ- eſſed with ſuch a ſenſe of thy greatneſs nd excellency, and of the perfections of hy nature, that I may love thee with ll my heart and ſoul, and ſtrength and nind, and my neighbour as myſelf.

For what relates to the things of this ife, I would not be anxious about what ſhall eat, or what I ſhall drink, or herewithal I ſhall be cloathed, but I would ſeek thy kingdom and righteouſ- neſs in the firſt place, and make religion nd virtue and goodneſs, the principal

object of my purſuit, and humbly de
pend on thy good providence for the ſup
ply of all my reaſonable wants and neceſ
ſities, caſting all my cares and burthen
on thee, who takeſt care of all thy crea
tures, and art able to ſuſtain them.

But it becomes me, in obedience t
thy command, and in teſtimony of m
univerſal good-will, to pray for other
as well as for myſelf; may it pleaſe the
to continue the care of thy providenc
over the whole world, and to beſtow th
bleſſing of thy goodneſs upon all me
every where; may the glad tidings o
ſalvation by Jeſus Chriſt be publiſhed un
to all nations, and be received and ſub
mitted to by all who hear them; ma
the chriſtian churches flouriſh and abound
in holineſs and virtue, and all good works
and let peace and love, and unity an
concord, prevail and reign among them
let *Britain* and *Ireland*, and the domi
nions thereto belonging, be always unde
the ſpecial protection and care of thy
good providence; bleſs our rulers and go
vernors in civil affairs, whether ſupreme
or ſubordinate, and guide them in their
adminiſtration, that they may be mini
ſters of God to us for good; continue to
us the enjoyment of all our valuable
rights,

ghts, privileges and liberties both civil
d religious; and may we improve them
our growth in true piety and virtue;
d give us from year to year the kindly
uits of the earth in their ſeaſon: I ſym-
thize with all who are in trouble or
ſtreſs, Lord, heal the ſick, ſupport
e weak, provide for the poor and
edy, be a father to the fatherleſs, plead
e cauſe of the injured and helpleſs wi-
w; be a ſhield to the ſtranger, and a
fuge to all who are oppreſſed; ſtrengthen
e minds of thoſe who are under perſe-
tion for conſcience ſake, and in thy
od time command deliverances for
em; comfort the melancholy, heal the
oken hearted and wounded in ſpirit,
ſtore to the exerciſe of reaſon any who
e deprived of it, and do good unto all
eir ſeveral conditions and neceſſities may
quire.

And now, O my God, I bleſs thee
at I am ſtill alive, and have not been
g before this cut off in the midſt of
y ſins, as I have juſtly deſerved; I
ſs thee that I have the exerciſe of my
ſon, and the uſe of my ſenſes conti-
ed to me, and ſo many of the com-
rts and conveniencies of this life as
ve to render my paſſage through it the

more eaſy and tolerable than otherwiſe
could be; I thank thee for my healt
and ſtrength, and food and raiment, th
I have an habitation to dwell in, and th
as yet there is peace and tranquility
the country where I live, ſo that I ca
lie down and ariſe, and there is none
make me afraid, it is thou, O Lord, alo
who makeſt me to dwell in ſafety, there
fore under the ſhadow of thy wings
will put my truſt.

For the Morning.

I Thank thee particularly for the reſt and refreſhment of this laſt night, and the return of the morning light, and I beg thy continued protection over me throughout this day, to which I commit myſelf, and all who belong to me; defend us from all evils and dangers, if it be thy will, but eſpecially from ſin and the power of temptation. Be pleaſed to bleſs and proſper me in all my lawful affairs, eſtabliſh the work of my hands, yea the work of my hand eſtabliſh thou it; perfect what concerns me and mine, and all thy people, and make all things work together for our good.

For the Evening.

I Thank thee particula
for the mercies of
day paſt, and that by
good providence I am ſaf
brought to the concluſion
it; mercifully overlook
forgive whereinſoever I h
offended or done amiſs;
be pleaſed to continue
protection over me thro
following night, grant m
quiet and refreſhing re
my frail body, and let me
raiſed up the enſuing mo
ing, with renewed hea
and ſtrength to magnify
praiſe thy holy name,
return to the duties of
place and ſtation, and
buſineſs thou haſt called
to, in thy fear, and wi
ſincere deſign to appr
myſelf to thee in well-do

L

Let my mind be duly diſpoſed for all the events that may be before me in the courſe of thy providence, and let me be always ready, with an humble, thankful, and contented mind, to receive evil from thy hand as well as good, if thou ſhalt think fit to allot it to me, reſigning myſelf to thy will in all things, and patiently acquieſcing in the wiſe determinations of thy providence concerning me, who knoweſt what is beſt and fitteſt for every one of us, and haſt a tender regard to the work of thy hands: but eſpecially I pray that I may be enabled by thy grace to keep myſelf always in a due preparation and diſpoſition of mind for that great event, that awful and important change, that muſt overtake me by death, and to that end, may I carefully ſtudy to act ſuch a part on the ſtage of this world, that when I ſhall come to be called off it, I may be able to reflect with ſatisfaction on a well-ſpent life, and have before me the joyful hope of being approved in the great day of accounts, and admitted to partake of that joy and happineſs that is prepared for the righteous in the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt. Theſe things, with what ever thou knoweſt to be needful

ful and expedient for me, or thoſe
whom I am concerned, I humbly requ
in the name, and as a diſciple of thy Sa
Jeſus Chriſt, our bleſſed and only medi
ator, in thoſe comprehenſive words,
farther pray for myſelf and all my bre
thren. Our Father, &c.

A Morning Prayer for a Child.

O Lord God Almighty, my make
preſerver, and kind beneſactor,
thank thee for the reſt and refreſhmen
of this laſt night, and that by thy goo
providence I ſee the light of another day
I humbly beſeech thee, to continue th
protection over me, and to keep me from
all evil, both of ſin and danger, thi
day, and all the days of my life, for th
mercy's ſake in Jeſus Chriſt, in whos
words I farther pray, Our Father, &c.

An Evening Prayer for a Child.

MOST gracious and merciful God
in whom I live and move, an
have my being; I thank thee who ha
brought me in health and ſafety to th
conclu-

nclusion of this day; forgive, I be-
ech thee, whatever hath been amiss in
y part of my behaviour, and grant that
may not willfully offend again, but may
e careful to grow every day better, and
crease in goodness and virtue; be pleas-
d to keep me through the darkness of
e night, and after a quiet and refresh-
g sleep, let me awaken in the morning
ith renewed health and vigour to praise
d bless thy holy name, and apply my-
lf to learn thy laws; and do thou in-
ine my heart to love thee, and keep
l thy commandments always, that it
ay be well with me both here and
reafter. Hear me, O Lord, and grant
ese my requests, for thy mercy's sake
Jesus Christ, my blessed Lord and Sa-
our, in whose name and words I far-
er pray: Our Father, &c.

A Prayer for a young person in the Morning, taken, with some variations, from the Author of the GREAT IMPORTANCE of a RELIGIOUS LIFE.

O Lord, my heavenly Father, I humbly adore thee as the maker, and
overnor of the world, as the author of
my

my being, the preſerver of my life, an
the fountain of all the mercies that I en
joy, I thank thee for the reſt and refreſh
ment of the night paſt, and that I a
raiſed up in health and ſafety to prai
thy holy name, and return to the buſ
neſs of the day.

I bleſs thee for the care of thy prov
dence over me, and the numberleſs in
ſtances of thy goodneſs to me, ever ſinc
I came into the world, and eſpeciall
for the advantages I enjoy by the goſp
revelation, whereby I am clearly inſtruc
ted in the knowledge of thee, the onl
living and true God, and of him whom
thou ſent to be our Saviour, even Jeſu
Chriſt, thy Son, whom to know an
obey, is life eternal, and of all that
neceſſary, to be known and done in or
der to my acceptance with thee, may
grateful ſenſe of thy goodneſs ſo deepl
affect my heart, as to engage me effec
tually to thy love and obedience.

I acknowledge, O Lord, that I am
thine, and not my own, thou haſt mad
me, and not I myſelf; and thou haſt re
deemed me with the precious blood o
thy Son; I deſire to be thine alſo by th
free conſent of my own mind, in a will
ing dedication of myſelf to thee, and by
conſtan

conſtant and faithful endeavour to approve myſelf in well-doing to thine all-ſeeing eye.

I beſeech thee, in thy great mercy, to forgive me all my paſt offences, upon the terms of thy Son's goſpel, and enable me by thy grace to bring forth fruits meet for repentance, and to reform my heart and life according to thy holy word.

Help me to remember thee my creator in the days of my youth, and to devote my early years to thy ſervice and obedience, in the practice of godlineſs and righteouſneſs, charity and purity, temperance and humility. Help me ever to keep in mind the uſeful religious principles which I have learned, and the pious and virtuous inſtruction which I have received, and let me never depart from thoſe good ways in which I have been taught and accuſtomed to walk: incline my heart to the love and practice of every thing that is right and good, and create in me an hatred and abhorrence of every thing that is evil; may I be modeſt and obliging in my behaviour, reſpectful towards my ſuperiors; dutiful and obedient to my parents, affectionate to my brothers and ſiſters; innocent and inoffenſive in my whole converſation;

diligent

diligent and faithful in the diſcharge o
the duties of that condition and ſtate o
life wherein I am, or may be placed
and may I fear, reverence, and love the
my God above all things, and be alway
diſpoſed to do to others, as I would rea-
ſonably deſire and expect they ſhould d
unto me in the like caſe.

Be thou the guide of my youth, an
ſecure me againſt the ſnares and tempta-
tions to which I am expoſed, and from
which I am in danger through want of ex-
perience, and conſideration, to which m
ſeaſon of life is incident; and as I deſir
ever to put my truſt and confidence i
thee, ſo I pray that thy good providence
may always take care of me; and may
learn to be contented with my condition
reſigned to thy diſpoſal in all events, an
thankful to thee, who giveſt me what-
ever I enjoy, and knoweſt how to mak
all things work together for my good.

Take me, I beſeech thee, into th
protection this day; keep me, if it b
thy will, in health and ſafety; and ma
a ſenſe of thy continual preſence with me,
and inſpection over me, and of the ac-
count I muſt hereafter give to thee, th
judge of all, effectually engage me ſo to
govern all my thoughts, and words and
actions,

tions, that I may be able to reflect upon them with ſatisfaction, at the cloſe of this day.

Let thy bleſſing be upon every member of this family to which I belong; eſs my parents and all my friends and lations, and all thy people every where; quite the kindneſs of my benefactors, and rgive my enemies, pity all who are in ſtreſs, and do them good as their need ay require; I humbly commit myſelf, d all I am bound to pray for, to thee r God and Governor, in the name of ſus Chriſt our Lord and Saviour; and the words which he hath taught us, I ntinue to pray for myſelf, and for all ankind. Our Father, &c.

n Evening Prayer for a young perſon, taken from the ſame Author, with ſome variations.

MOST merciful and gracious God, as I began the day with praiſing y holy name, and imploring thy bleſſg, guidance and protection, ſo I would d it with an evening ſacrifice of prayer d thankſgiving in the name of thy beved Son Jeſus Chriſt.

I praiſe

I praiſe thee that thou haſt made m
capable of knowing thee the firſt cau
and original of all things, and admiri
thy high and adorable perfections;
loving thee the fountain of all good a
happineſs; of obeying thee the wiſe a
righteous governor of the world; a
of enjoying the communications of t
favour hereafter in a future and bett
ſtate; and that thou haſt clearly reveal
thyſelf to us, and made thy will a
counſel relating to our ſalvation by Je
Chriſt, known to us, and encouraged
to call upon thee in his name, by ma
promiſes of a gracious acceptance.

I would humbly offer up my thank
acknowledgments for the care of thy pr
vidence over me ever ſince I was broug
into the world, and particularly for t
mercies of the paſt day, and that I a
brought in health, and peace, and ſafe
to the concluſion of it; bleſſed be tho
O God, who haſt preſerved me fro
the many good things which I have n
deſerved, and haſt granted me many a
vantages for my improvement in know
ledge and virtue, eſpecially I thank th
for any thing that thou haſt enabled m
to do, that is good and acceptable in th
ſigh

ght, and which I can reflect upon with isfaction.

O my God, I humbly bewail my ma- ſtrayings and wanderings from the ths of piety and virtue, and the many lings and imperfections that I am argeable with; I earneſtly implore thy acious pardon upon the terms of thy n's goſpel; God be merciful to me a ner, forgive me my ſins, and cleanſe e from all unrighteouſneſs; and parti- larly I beſeech thee to forgive and mer- fully overlook whatever thou haſt ſeen niſs in any part of my conduct this ſt day, either in my thoughts, my ords, or my actions.

May a juſt and ſerious ſenſe of my ſins, d my great unworthineſs, keep me al- ys humble, and work in me a true and feigned repentance, conſiſting in a orough change of my heart, and re- rmation of life, according to thy holy ord; let the remembrance of my paſt fences, and the frailty and weakneſs of y nature, excite me to greater care and atchfulneſs for the time to come, and thou confirm and ſtrengthen me in my good purpoſes and reſolutions, at I may not follow, or be led, by car- l and worldly luſts, but may obey thy holy

holy will and commandments, and di
gently walk in the ſame, all the days
my life. O Lord, what I ſee not,
graciouſly pleaſed to teach me, and wher
in I have offended and done iniqui
grant that I may do ſo no more.

Leave me not, at any time, to myſe
or to the power of any temptation; pr
ſerve me from ſuch circumſtances
would prove a ſnare to me; may thy go
ſpirit be always preſent with me, to e
lighten my mind, to ſanctify my affe
tions, to guid me in all my ways, and
ſiſt me in all virtue and well-doin
make me duly ſenſible of my entire a
conſtant dependence on thee, that I m
always commit myſelf to thy care, a
be ever ſatisfied with thy diſpoſal
me.

Teach me ſo to number my days, th
I may apply my heart unto wiſdom, a
as I grow in years, may I grow in know
ledge and goodneſs; help me to live in
conſtant preparation for my great chang
exerciſing myſelf to have always a co
ſcience void of offence towards God a
man, and ſo employing my time a
health, and all my talents, as I ſha
wiſh to have done, when I come to di
and whenever thou ſhalt think fit to o
de

my departure hence, may I chearfully and willingly anſwer thy call, and thankfully exchange this preſent life for that moſt deſirable ſtate of perfection and happineſs that will never have an end.

Take me, I beſeech thee, into thy gracious protection this night, keep me in ſafety under the ſhadow of thy wings, and grant me, if it be thy will, ſuch reſt and ſleep as may refreſh my body, and diſpoſe me for the duties and ſervices of the enſuing day.

I heartily deſire the good of mankind, and pray for the purity, the peace, and enlargement of the chriſtian church; protect and aſſiſt thoſe who are employed to miniſter in holy things, and particularly him [or thoſe] under whoſe paſtoral care I am placed: bleſs our king upon the throne, and all who are in authority under him, and over us, and guide them in their adminiſtration; relieve and comfort thoſe who are in affliction of any kind, and may their afflictions turn to their good; bleſs my relations and friends, particularly my parents, and brethren, [and ſiſters] reward thoſe who have done me good, or wiſh me well, and if I have any enemies, as I do ſincerely forgive them,

them, ſo I pray they may obtain thy g
cious pardon: hear theſe my praye
O Lord, and graciouſly accept of m
and all who from pure and upright hea
call upon thee, in the name of Je
Chriſt, our Lord, our Saviour, and o
judge, who hath taught us thus to pr
both for ourſelves and others. Our F
ther, &c.

A ſhort prayer for a ſervant, which m
be uſed morning or evening, fro
Biſhop GIBSON.

MOST gracious God, who in t
wiſe and good providence haſt a
pointed unto mankind their ſeveral ſt
tions and offices in this life; I acknow
ledge thy wiſdom and goodneſs in th
and in all other thy diſpenſations towar
the children of men, and deſire in a
things to yield a ready and chearful ſu
miſſion to thy wiſe and holy will.

And this end, I beſeech thee to endo
me with ſuch a ſpirit of humility, pat
ence, and contentment, as is ſuitable
the condition in which thy providen
hath ſeen fit to place me: bleſs me wi
healt

alth of body, and ſoundneſs of mind,
t I may perform the offices incumbent
me with chearfulneſs and reſignation,
ing my duty as to thee, and not to men
y, and reſting upon thy grrcious
omiſes for a reward of my labour and
edience.

And ſince through the frailty of my
ture, and the manifold temptations I
expoſed to, I cannot always ſtand up-
ht, I humbly beſeech thee, out of
great goodneſs and mercy in Chriſt
ſus thy Son, to forgive me all my
nſgreſſions, whether in thought, word,
deed; and to enable me by the aſſiſt-
ce of thy holy ſpirit, to avoid them
the time to come, and to be ever
owing in piety and goodneſs, and in-
aſing in all the chriſtian virtues, as
g, as it ſhall pleaſe thee to continue
in this world, and whenever thou
ll think fit to call me hence, let me
ve a joyful entrance miniſtered to me
ndantly into the everlaſting kingdom
our Lord and Saviour Jeſus Chriſt.

I thank thee for thy conſtant care of
, and protection over me, amidſt all
changes, chances, and uncertainties
this mortal life; and particularly for
thy

thy preſervation of me through the
day [or night] and I beſeech thee to
tinue me under the care of thy
providence, and the conduct of thy
ſpirit, through the remaining tim
my life in this world, till I be rem
into the regions of immortal bliſs
happineſs. All which I humbly re
in the name, and as the diſciple of
Chriſt thy Son, in whoſe compre
ſive words I farther pray for myſelf
for all mankind. Our Father, &c.

FINIS.